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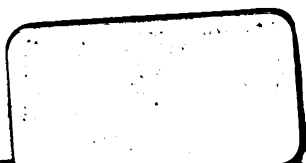
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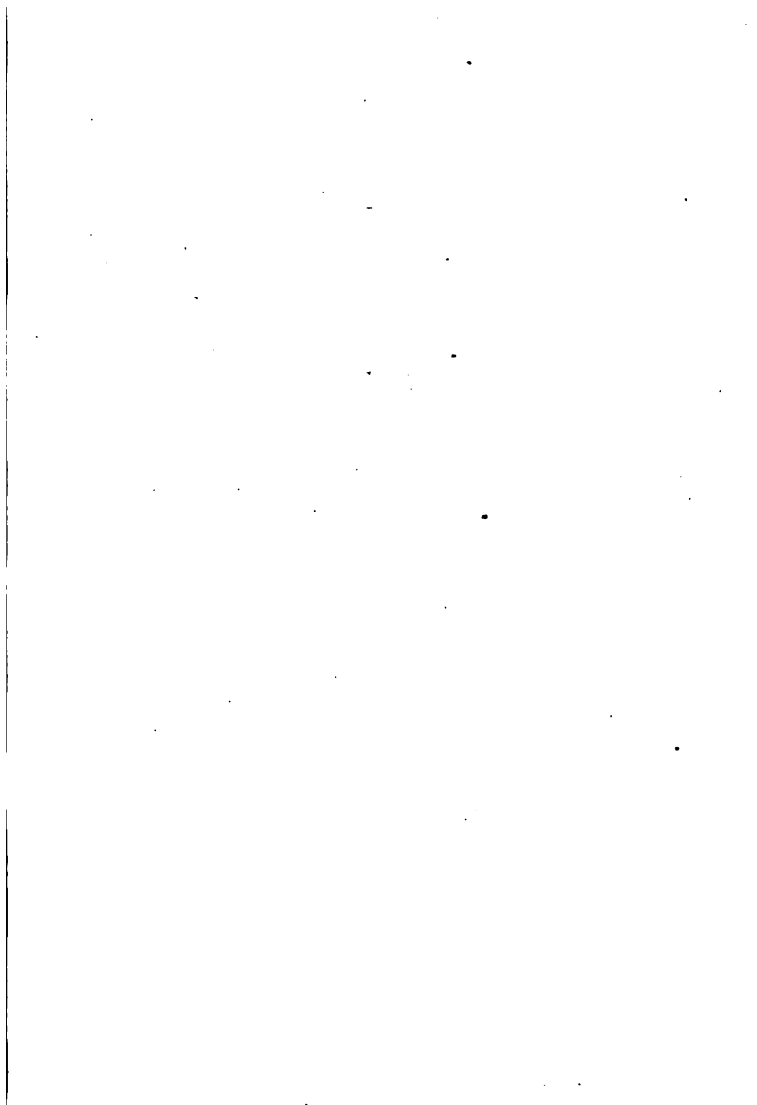
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ENGLISH PROTESTANT
MARTYRS
1555. 6. 7. 8.

39.

296.







ENGLISH MARTYRS.

**"When Heretics are strong leave them to God, when weak
give them to the Executioner."—BELLARMIN.**

POPERY IN THE ASCENDANT.
SUFFERINGS
OF THE
ENGLISH PROTESTANT MARTYRS;
1555, 1556, 1557, 1558.



COMPILED FROM FOX AND OTHER WRITERS; BY

THOMAS SMITH.

LONDON.

WRIGHT, 60, PALL-MALL, SIMPKIN, MARSHALL AND CO.
STATIONER'S HALL COURT.

MDCCCXXXIX.

290.

PRINTED BY W. NICOL, 60, FALL-MALL.

TO
DANIEL O'CONNELL,
UNWITTINGLY,
LIKE THE GEESE IN THE CAPITOL,
THE BEST ALARUM BELL
TO THE CONFIDING AND QUIESCENT FOLLOWERS OF THE
PROTESTANT RELIGION,
THIS RECORD OF THREE YEARS AND A HALF OF
POPISH TOLERATION
IS
(WITHOUT LEAVE)
DEDICATED.

The Compiler of this little, but not unimportant work, has been moved to the task by the following facts of universal notoriety, threatening alike the welfare of the Protestant Religion and the liberties of mankind :—

The O'Connell Rent :—

The increase in this Island of Roman Catholic churches :—

The conduct of the Archbishop of Cologne, supported by the Pope of Rome, in the affair of mixed marriages in Rhenish Prussia ; together with the Pope's late minatory Bull upon the restoration of Images in Portugal, as well as the solemn christening of Bells in *re-re-re-revolutionized*, regenerated, philosophic France :—

The Public Dinner given to the Hon. and Rev. George Spencer, a seceder from the ministration of the Church of England, and a convert to the Church of Rome, on his return from the Continent. The toast then and there drank " the health of the Pope, *God's Vicegerent on earth* ;" and the

expressed and cherished expectation of the return of England to the bosom of the Church' of Rome :—

The Procession *in pontificalibus* at Leeds, and other ostentatious displays in defiance of the penalties of the Law :—

The inefficacy of the Confessional in deterring a People from the commission of crimes ; as evidenced by those mysterious murders in Ireland, not produced by the desire of plunder or for the concealment of robbery, but by some secret Instigation, which in a country under the honest influence of the Protestant Religion would long since have been brought to light :—

The evidence before the Lords Committee, and the treatment of the Protestant colony at Achill :—

The unsettled, and therefore unsound, state of the Public mind exhibited in its permitting itself to listen to *various* constructions of this plain oath ;

“ House of Commons.—The Oath taken by Roman Catholics.

I *A. B.* do sincerely promise and swear, That I will be faithful and bear true Allegiance to HER MAJESTY QUEEN VICTORIA, and will defend Her to the utmost of my Power against all Conspiracies and

Attempts whatever, which shall be made against Her Person, Crown, or Dignity ; and I will do my utmost Endeavour to disclose and make known to Her Majesty, Her Heirs and Successors, all Treasons and traiterous Conspiracies which may be formed against Her or Them : And I do faithfully promise to maintain, support, and defend, to the utmost of my power, the Succession of the Crown, which Succession, by an Act, intituled, *An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject*, is and stands limited to the Princess *Sophia*, Electress of *Hanover*, and the Heirs of her Body, being Protestants ; hereby utterly renouncing and abjuring any Obedience or Allegiance unto any other Person claiming or pretending a Right to the Crown of this Realm : And I do further declare, That it is not an Article of my Faith, and that I do renounce, reject, and abjure the Opinion, that Princes excommunicated or deprived by the Pope, or any other Authority of the See of *Rome*, may be deposed or murdered by their Subjects, or by any Person whatsoever : And I do declare, That I do not believe that the Pope of *Rome*, or any other Foreign Prince,

Prelate, Person, State or Potentate, hath or ought to have any Temporal or Civil Jurisdiction, Power, Superiority or Pre-eminence, directly or indirectly, within this Realm. I do swear, That I will defend to the utmost of my Power the Settlement of Property within this Realm, as established by the Laws : *And I do hereby disclaim, disavow, and solemnly abjure any Intention to subvert the present Church Establishment as settled by Law within this Realm : And I do solemnly swear, That I never will exercise any Privilege to which I am or may become entitled, to disturb or weaken the Protestant Religion or Protestant Government in the United Kingdom : And I do solemnly, in the Presence of God, profess, testify, and declare, That I do make this Declaration, and every Part thereof, in the plain and ordinary Sense of the Words of this Oath, without any Evasion, Equivocation, or mental Reservation whatsoever.*

So help me God."

And lastly—The non-appearance of improvement in Daniel O'Connell since his visit to the Monks of La Trappe; which visit, from its meek and penitential character, had raised the charitable hopes of men of all Persuasions.

When Toleration was granted to, and enjoyed by the Romanists, and when they demanded no more, the Compiler would not have thought of reverting to the fearful events related in the following pages ; —but Equality is now claimed by some,—while Ascendancy is the avowed aspiration of others.

What has been may be again ;—the cold blooded murders on both sides in Spain, and the assassinations in Ireland, give something like indications, that even in this *enlightened* and *liberal* age, there might not be found wanting such hands as could unhesitatingly put a light to the faggots encircling a Heretic.

The pages of History, we have been personally told by a radical of the new school, were no longer to be consulted.—Man is a new animal, and all around him is a blaze of intellectual light.—It may be so ; yet one cannot for the life of one but fancy that some of the old motives of the bygone world may still be seen influencing his actions ; somewhat relying upon this fancy, the Compiler flatters himself, that in a condensed form, he has offered to the right minded English Protestant a small and cheap volume, which rousing no vindictive passions now

may still prove a wholesome check upon the confiding simplicity of those, who injudiciously think that superstition and bigotry have lost their hold on the human mind, and that the religion calling its supreme though *merely mortal* head, infallible, is full of Christian toleration to those who dissent from it, and would use none other than bland persuasives to ensure their re-conversion :—Happy dreams ! in which probably many kind hearted Protestants indulged when the massacre of St. Bartholomew sent them to another world, or while the Gunpowder Treason was plotting, the explosion of which was mercifully averted by the great goodness of God.

PROTESTANT MARTYRS

IN

THE REIGN OF MARY.

Mary Queen of England was daughter and first born child of Henry VIII. by Catherine of Aragon, and had been sedulously bred up in the Roman Catholic faith by her mother, to which she imbibed an attachment so ardent and exclusive as to engross every passion and sentiment ; possessing an obstinate and irritable temper, impatient of opposition or control, and having no indulgence for the religious opinions of others, she became a furious bigot, and soon after her accession, exhibited a desire not only to abolish the Protestant Religion, but to persecute its professors to the utmost.

Happily for her own time and for after generations, the reign of Mary was short, being only little more than five years, and would have been as a matter of history, entirely insignificant, but for the bitter persecution and atrocious cruelties practised on the Protestants ; during the progress of which, in the short space of three years, no less than two hundred and seventy-seven persons of various ranks, among whom five were Bishops perished at the stake, not to mention multitudes who were reduced to misery and want, by fine, imprisonment or confiscation.

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A

Mary's reign virtually commenced on the death of her brother Edward, July 6th., 1553, but she cannot be said to have mounted the throne until a month after that period, when she made her public entry into London, the interim having been occupied in the suppression of the weak attempt of the Duke of Northumberland to secure the crown for Lady Jane Grey. Mary was crowned on the 1st of October, and never having made a secret of her intention to restore the ancient religion, she immediately ordered the release of the Catholic Prelates, some of whom had been long prisoners, and restored them to their respective Sees. The Bishoprick of Durham which had been abolished by Act of Parliament, was re-erected by Letters Patent under the Sign-Manual, and Tonstal the former occupant replaced. Gardiner, Bishop of Winchester, famed for his consummate sagacity, was appointed keeper of the Great Seal, and chosen by the Queen as her most confidential minister. Sir James Hales one of the Judges of the Common Pleas, who had distinguished himself by his defence of Mary's title to the throne, became troublesome by his opposition to these arbitrary measures, and was sent to prison, which so affected his mind, that shortly after his release he committed suicide.

The meeting of Mary's first Parliament, Oct. 10th. was distinguished by the celebration of High Mass with great pomp and ceremony before both Houses, in defiance of an Act which had been passed at a former period for its abolition: on this occasion many protestant prelates yet undeposed and attending in their places, instantly retired, but Taylor, Bishop of Lincoln, refusing to kneel during the performance was roughly handled, and rudely thrust out of the House. This Parliament repealed

all the statutes of the late King concerning religion by one vote, thus placing upon record their abject obedience to the bigoted will of the Sovereign ; and their addresses were filled with acknowledgments of the Queen's piety. A convocation had been summoned at the same time as the Parliament, the majority of which were Roman Catholics, who appointed a disputation on the doctrine of transubstantiation in the Convocation House of St. Paul's London, which was dissolved, and afterwards renewed at Oxford, where Cranmer, Latimer and Ridley were sent under a guard to take part in it, this was also dissolved at the same time as the Parliament in 1554. By an act of Royal prerogative, all preaching was prohibited except by those who obtained a particular licence, which was granted to none but Roman Catholics. The celebration of the Mass was revived and encouraged, notwithstanding the Queen's declaration to grant free toleration. The marriage of priests was forbidden, and a visitation appointed to enforce the prescribed mode of worship, six Bishops were thrown into prison for impugning the revived church, including Cranmer, Archbishop of Canterbury ; Ridley, Bishop of London ; Holgate, Archbishop of York ; Coverdale ; Bishop of Exeter ; and Hooper of Gloucester ; Latimer also soon after shared the same fate, Cranmer and Ridley having given additional offence by the favour they had shown to the title of Lady Jane Grey. The return to the Church of Rome might be now esteemed nearly complete in all but the acknowledgment of the Pope's supremacy, Mary still retaining the title of head of the Church. Many foreign protestants hastily quitted England about this time and were quickly followed by a number of English families, who foreseen-

ing the coming storm were driven to the necessity of expatriation, to avoid the calamities which threatened to overwhelm them at home. Mary in the mean time in all matters of importance consulted her kinsman the Emperor Charles V. who freely gave his advice in furtherance of a design he entertained to obtain her hand for his son Philip of Spain ; Philip was a widower twenty-seven years of age, and eleven years younger than Mary, who, from a jealous dislike to the Princess Elizabeth, had formed a resolution to marry from the hour of her accession. The Queen's marriage had frequently formed the subject of deliberation in the council, and several foreign Princes had been proposed, Cardinal Pole, and Courtnay, Earl of Devonshire, both her countrymen, were also spoken of, but Pole was rejected on account of his age, and Courtnay for his irregularities ; while she secretly sought the advice of the Emperor, who recommending his son, she immediately accepted him. He also advised her to proceed with gentle caution in the restoration of the old religion, but in this matter she remained inexorable. On the announcement of the intended marriage the House of Commons voted an address to the Queen, beseeching her to prefer an English Consort, which proved so unpalatable, that shortly after she dissolved the Parliament.

The discontent diffused by the Queen's proposed marriage and the violent and sudden change in religion gave rise to the enterprize known as Wyatt's insurrection, ostensibly raised for the purpose of preventing the union with Philip, but which being ill planned and worse executed was speedily suppressed ; Sir Thomas Wyatt and about 400 of his followers expiating

their folly on the scaffold. The enemies of the Princess Elizabeth having reported that she was privy to this rebellion, she was imprisoned and questioned, but ultimately released at the intercession of Gardiner. An opportunity was now afforded to Mary to wreak her vengeance upon the Lady Jane Grey, still confined in the Tower. The guilt of the Duke of Suffolk was imputed to her, and she was, therefore, as well as Lord Guildford her husband, executed on the same day, Lord Guildford being beheaded on Tower-hill and Lady Jane within the walls of the Tower.

A Parliament was now summoned which proved less com-
plaisant than the former, for though it ratified the treaty of marriage, yet it rejected all other measures proposed by Ministers, particularly bills to enable the Queen to dispose of the Crown by will, and for the revival of the ancient laws against the Lollards; Mary, therefore, dissolved it at the end of one month.

The Queen now waited with much anxiety and impatience the arrival of her consort, who after considerable delay arrived, and in a few days being married at Westminster, they made a grand public entry into London, ultimately removing to Windsor, which they made their residence. Philip was presently followed by Pole in the character of Legate, to which he had been appointed by Pope Julius III. at the private intercession of Mary herself. A new parliament was assembled, and the reconciliation with the See of Rome was confirmed by a number of laws, the most important of which was that for the restoration to the Pope of the ecclesiastical supremacy. Both Houses voted an address to Philip and Mary, "*acknowledging that they*

had been guilty of a most horrible defection from the true church; professing a sincere repentance of their past transgressions; declaring their resolution to repeal all laws enacted in prejudice of the Church of Rome; and praying their majesties, that since they were happily uninfected with that criminal schism, they would intercede with the holy father for the absolution and forgiveness of their penitent subjects. The request was easily granted. The legate, in the name of his holiness gave the Parliament and Kingdom absolution, freed them from all censures, and received them again into the bosom of the Church. It had been contemplated even to restore the Church and Abbey Lands, which had been confiscated by the Reformation, but Gardiner finding such a measure would be met with determined hostility, prudently abandoned it.

The Queen who might now be supposed to have attained the summit of her wishes, was not however yet content. Living in an age when the cruel punishment of offenders against the Church of Rome, seems to have been considered a religious duty, since all Papists, agreed in inflicting it, and being also of a cruel and revengeful disposition, she determined to put into execution the penal laws against the Protestants which had recently been passed by the Parliament. Pole, is said, to have discouraged, and Gardiner to have urged with precipitancy, the horrible persecution which at once filled England with scenes of murder and bloodshed, and which *reign of terror*, has ever since been remembered with detestation, and furnishes a melancholy proof that the divine precept of "*Charity to all men*," forms no part of the Roman Catholic creed or practice.

Having thus far given a brief sketch of Mary's reign, it now becomes a painful duty to record the sufferings of the noble army of Martyrs, who gave up their last breath, amidst excruciating tortures, with unshaken firmness and constancy to the Protestant Church and faith, whose pure and simple doctrines afforded them consolation in extremity, and disarmed death of its terrors ; we shall reserve till after the relation of these appalling atrocities, any further notice of a Sovereign, whose name remains a cruel stain on the page of English History.

Commissioners having been appointed with instructions to put to the torture and commit to the flames all persons convicted of heresy, and those who were termed incorrigible protestants, Gardiner commenced with great alacrity the cruel work, assisted by Bonner, who carried his cruelty to even greater excess than the former, since the far greater proportion of Martyrs were condemned by Bonner. The first victim to the implacable vengeance of the persecutors was

JOHN ROGERS,

Burned at Smithfield, Feb. 4., 1555.

This unfortunate man was of good family, and educated at the University of Cambridge, whence he was appointed chaplain to the company of Merchant adventurers at Antwerp. There he formed an acquaintance with Tindal and Coverdale

who had been driven from England on account of their religious opinions. The three friends made the first translation of the Bible into English published at Hamburgh, 1532, under the assumed name of Matthew; Rogers correcting the press, and translating a portion of the Apocrypha and contributing some of the notes. Mr. Rogers having seceded from the Church of Rome, married and settled at Wittemburg, in Saxony, where he soon acquired the German language and became the pastor of a congregation at that place. On the accession of Edward VI. he came to England, at the invitation of Ridley, Bishop of London; who appointed him vicar of St Sepulchre's, and a prebend and divinity reader of St Paul's. When Mary made her entry into London, Rogers had the hardihood to preach at Paul's Cross, exhorting the people to resist popery, for which he was summoned before the privy council, then filled with violent Papists, who however dismissed him for a time; but, upon the Queen's proclamation against preaching the reformed doctrines, he was ordered to be confined to his own house, where he remained six months, when he was removed to Newgate by order of Bonner and treated with great severity. Gardiner presided at the Council of Bishops before which he was summoned, when having been several times examined, and firmly refusing to be shaken in his attachment to the Protestant faith, he was finally condemned to be burnt, which sentence he listened to with the greatest calmness and resignation. On being suddenly awakened from a sound sleep to prepare for the stake, he was taken before Bonner to be degraded, who cruelly denied his request for an interview with his wife, but she, accom-

panied by ten children, one at the breast, contrived to throw herself in his way as he went towards Smithfield. This sorrowful sight, however, did not appear to make him shrink from his fate, for a pardon being offered him at the stake if he would recant, he utterly refused it, saying, "*that what he had preached he would seal with his blood.*" He was, therefore, in the presence of the sheriff and other authorities, burned to ashes; exhibiting wonderful patience in the midst of his sufferings.

The Rev. LAWRENCE SAUNDERS,

Burned at Coventry, Feb. 8., 1555,

Was the next Martyr. He was placed at Eton School, whence he removed to King's College Cambridge, where he continued three years, and made considerable progress in his studies; having quitted the University, his mother, who was a widow possessed of a liberal fortune, placed him with Sir Wm. Chester a merchant of London, who afterwards happened to be Sheriff the same year that Mr. Saunders suffered at Coventry. But preferring the Church he soon returned to Cambridge, where he studied the Scriptures in order to qualify himself for a preacher of the Gospel. His first preferment was that of Divinity reader in the College at Fotheringham in the early part of the reign of Edward; to use the words of Fox:—"He married about that time, and in the married state led a life unblameable before all men. The college of Fotheringham

being dissolved, he was placed to be a reader in the minster at Litchfield. After a certain time, he departed from Litchfield to a benefice in Leicestershire, called Church-Langton, where he held a residence, taught diligently, and kept a liberal house. Thence he was orderly called to take a benefice in the city of London, namely All-hallows in Bread-street. Then he was minded to give over his cure in the country; and therefore after he had taken possession of his benefice in London, he departed from thence into the country, clearly to discharge himself thereof; at which time began the contest about the claim that Queen Mary made to the crown, whence he could not accomplish his purpose.

"In this trouble, and even among the beginners of it, (such as were for the Queen) he preached at Northampton, nothing meddling with the state, but boldly uttering his conscience against the popish doctrines which were likely to spring up again in England, as a just plague for the little love which the English nation then bore to the blessed word of God. Which had been so plentifully offered unto them."

This conduct having given offence, he was apprehended in the afternoon of Sunday, Oct. 15th., having preached in the church of Allhallows in the morning, and taken before Bonner, who committed him to prison where he lay fifteen months, during which time he kept up an edifying correspondence with his wife and friends, when he was again brought before the consistory court, and after being examined was excommunicated and condemned to death. On the 5th., of February the Sheriff of London, his former master, delivered him over to the Queen's guard, who were ordered to convey him to Coven-

try to be burned. On the 8th., he was led to the place of execution in the park without the city barefoot, and habited in an old gown and shirt; having arrived at the spot he fell down and prayed, then rising up, kissed the stake to which he was about to be chained, exclaiming, "*Welcome the Cross of Christ ! welcome everlasting life !*" Being fastened to the stake, and fire applied to the pile it was seen that his enemies had supplied green fuel and other matters which consumed slowly and thereby increased his agony and sufferings, which he bore with great fortitude, until relieved by death from his torments.

JOHN HOOPER, Bishop of Gloucester.

Burned at Gloucester, 9th Feb. 1555.

He was a learned divine of exemplary character, educated at Oxford, whence he became steward to the Earl of Arundel, but being compelled to leave England, to escape persecution for his religious opinions, he settled at Zurich in Germany, where he married. He returned to England in the reign of Edward, and by his eloquent preaching soon attracted much notice; being ordered to preach before the King, his Majesty was so much pleased with his doctrines, that he appointed him to the Bishoprick of Gloucester soon after, and at the end of two years he was translated to the see of Worcester. Fox says of this Bishop that "no father in his household, no gardener in his garden, nor husbandman in his vineyard, was more or better occupied than he in his diocese amongst his flock, in going about

his towns and villages teaching and preaching to the people there."

Hooper was among the first that was ordered to London after the accession of Mary, and was deprived of his Bishoprick by the Queen's Commissioners on the 19th March 1554. He was committed to the Fleet where he remained three months and was treated with great cruelty. He was examined before the Bishop of Winchester and others, at St. Mary Overy's, on a charge of heresy, and was condemned to be degraded; which was performed with great ceremony on the 4th of February 1555, in the chapel of Newgate, to which prison he had been sent after his condemnation. He was then delivered to the Sheriffs with an order for his execution at Gloucester; the following day the Queen's guards accompanied him to Gloucester, and delivered him to the sheriffs of that county, who led him to execution on the morning of the 9th and there in the presence of 7000 people he declared "*that he had ever preached unto them true and sincere doctrine, and that out of the Gospel, and that because he would not now account the same to be heresie and untruth, that kind of death was prepared for him, which he embraced with joy and gladness.*" He then submitted himself with calmness to the executioners. The hoop of iron intended for his middle being found rather small, he assisted to place it round his body, but refused to have his legs bound, saying, "*I am well assured I shall not trouble you.*"

The fire being lighted, the wind had such an effect upon the flames that the lower part of his body was consumed before the upper. He continued to pray with a loud voice until he could no longer speak, and beat his breast with his hands till

one of his arms fell off, when his strength failing the body fell forwards and was entirely consumed. Some very interesting letters, and other writings of his, which will not admit of abridgment will be found in Fox.

Doctor ROWLAND TAYLOR,

Rector of Hadley in Suffolk, burned 9th Feb. 1555.

The population of Hadley were strictly Protestant, and lived in perfect harmony with their pastor, (who had formerly resided in the household of Archbishop Cranmer,) during the whole of the reign of Edward VI. Dr. Taylor in the following reign continuing to preach against popery, one Foster a lawyer assisted by John Clerk and a number of armed men took possession of the church of Hadley, intending to perform mass therein, which being resisted by Dr. Taylor, he was violently thrust out of the church, and the service of the mass was performed with closed doors, for fear of the multitude without, who felt indignant at the treatment of their pastor. In a few days he was summoned before Gardiner at the complaint of the aforesaid Foster and Clerk. The Bishop abused him with great scurrility, calling him knave, traitor, and heretick, and committed him to the Queen's bench, he was soon after brought up to the Arches Court at Bow church, and deprived of his livings, his marriage being assigned as a reason for that proceeding. He was however again incarcerated for a year and nine months, and then brought before the commissioners and

examined touching his opposition to popery, his denial of the real presence in the Sacrament of the Eucharist, his defence of Priest's marriages, &c., all of which he stoutly maintained, he was, therefore, adjudged guilty of heresy and schism, and condemned to death. He was then sent to the Clink and after to the Poultry Compter, where Bonner, visited and degraded him; at 2 o'clock on the morning of the 5th of February, the sheriff removed Dr. Taylor from the compter to the Woolsack Inn without Aldgate. His wife with his own child, and an orphan which he had adopted, fearful he would be taken away early, had watched all night in the porch of St. Botolph's church beside Aldgate; she was now permitted to speak to him for a few minutes, when he kissed and blessed her and his children, bade his wife be of good comfort, for he had a clear conscience, and prayed them to be constant in the true faith, and stedfast in their resistance to Idolatry. At the Woolsack he was delivered into the custody of the sheriff of Essex, who departed towards Chelmsford, with him at 11 o'clock. When near Burntwood he was met by one of his parishioners, who wished to speak to him, but was desired to desist by the sheriff, who afterwards to prevent his being recognized, placed a hood upon Dr. Taylor, with two holes for his eyes and a slit for his mouth; at Chelmsford he was delivered over to the sheriff of Suffolk, who at the end of two days led him to Hadley. In order to show the cheerful frame of mind which Dr. Taylor exhibited on this his last journey, it is recorded that he jested in the following manner. In a conversation with the sheriff he said, "*I perceive that I have been deceived myself and am like to deceive a great many at Hadley of their expectation.*" Upon

being asked for an explanation, he said, "*I am as you see, a man that hath a very great carcass, which I thought should have been buried in Hadley churchyard, if I had died in my bed as I well hoped I should have done, but herein I see I was deceived; and there are a great number of worms in Hadley churchyard, which should have had jolly feeding upon this carrion which they have looked for many a day. But now I know we be deceived, both I and they; for this carcass must be burnt to ashes and so shall they lose their bait and feeding, that they looked to have had of it.*" At length having arrived at Hadley, he was paraded through the town, amidst the tears and lamentations of his parishioners, until they arrived at Aldham common, the place of execution, where he would have addressed the people, but one of the guard thrust his staff into his mouth, and would not allow him to speak. He was then chained and placed in a pitch-barrel so that he stood upright with his back to the stake, in the act of praying. While in this attitude one Warwick who assisted to place the faggots, threw one at him which struck him on the head, and instantly covered his venerable face and flowing beard with a gore of blood. Sir John Shelton also struck him on the lips for repeating the Psalm *Miserere* in English. Fire being at length kindled, Dr. Taylor holding up both his hands, said, "*Merciful father of Heaven for Jesus Christ my Saviour's sake, receive my soul into thy hands,*" and then folding his hands together, stood without motion till one Joyce knocked out his brains with a halbert, and the corpse fell down into the fire.

It appears, that Gardiner who had vainly entertained an idea that by making severe examples of eminent men a check would be given to the opposition hitherto experienced by the papists, now felt that his opinion was erroneous, from the fact that a few days after the condemnation of Dr. Hooper, six other prisoners were brought before him for the same cause. He then retired, leaving the direction of these affairs in the hands of Bonner, who with the spirit of a demon rather than a minister of religion carried persecution to an almost incredible extent.

THOMAS TOMKINS,

Burned in Smithfield March 16th 1555.

Tomkins was a weaver, dwelling in Shoreditch, who being privately complained of to Bonner for his stedfast continuance in the protestant faith, he had him imprisoned in the palace at Fulham, where on several occasions he beat him severely, and cruelly tore out portions of his beard with his own hands. On one occasion in the presence of a party of friends, and in order to give him a foretaste of the torments he was doomed to suffer, he forcibly held his hand over a wax candle, till the veins shrunk and the sinews burst, and the moisture spirted into the face of one of the company who begged for his release. Having been confined six months he was brought before the consistory, and being examined by the usual test and continuing firm, and after

two other examinations refusing to recant, was declared an obstinate and damnable heretic and delivered over to the secular power for execution. He was burned in Smithfield March 6th 1555, triumphing in the steps of those who had preceded him in the same fiery path to everlasting bliss.

WILLIAM HUNTER.

An Apprentice, 19 years of age burned at Burntwood in Essex,
26th March, 1555.

This young man had been trained to the Protestant faith from his earliest youth being descended from religious parents. The priests having summoned the inhabitants of all parishes to receive the communion at mass the Easter after the accession of Mary, and Hunter refusing became suspected of heresy; He however went into Essex to visit his father where he remained a short time, but having been discovered reading in a bible which lay upon the desk in a chapel, information was given to a magistrate named Brown, who after questioning him, quickly sent him up to Bonner, who appears to have taken some pains to persuade this youth to abjure the principles he had adopted, by offering to set him up in business or take him into his household; but finding his faith unshaken he was condemned and ordered for execution. But for his father's assistance, who gloried in the firmness and integrity of his son, he would have died of cold and hunger in prison. It is recorded that when at the stake he prayed, saying "*Son of God shine upon me,*" when the Sun immediately shone out with great

brightness, although the sky was much obscured before. After having prayed that the Lord would receive his spirit, he hung down his head in the smoke and was speedily destroyed.

PYGOT, KNIGHT and LAWRENCE.

The latter was a clergyman of Colchester, the former were private inhabitants of Braintree and Malden. They were informed against for assumed heresies and were summoned to appear before the Bishop of London, who exhorted them to recant; but they refusing, he proceeded to pass sentence on them as irreclaimable heretics, and then degraded Mr. Lawrence with the usual ceremonies. After which they remained in Newgate, until they were carried down into Essex, and there on the 28th of March, 1555, Pygot was burned at Braintree, and Knight at Malden.

The next day, March 29, Mr. John Lawrence was brought to Colchester, being unable to walk, (for his legs were much worn with irons in prison, and also his body weakened with low keeping,) he was taken to the fire in a chair, and, sitting, was, in his constant faith, consumed.

Messrs. HIGBED and CAUSTON,

Burned in Essex 26th March, 1555.

Two gentlemen in the county of Essex, the one at Horndon

on the Hill, the other of the parish of Thundersley, being zealous in the true service of God, were discovered to Edmund Bonner, Bishop of London; hence they were committed to the officers of Colchester, to be safely kept.

Bishop Bonner, perceiving these two gentlemen to be of good estate and of great estimation in that country, went there himself, accompanied by Mr. Fecknam and several others, thinking by large promises and flatterings, to reduce them again to the unity of the papal church.

At length, when no persuasions would serve, they were brought up to have an open examination at the consistory in St. Paul's, February 17, 1555, where they were commanded by the Bishop of Bath and others to recant. But refusing to abjure their faith, they were ordered to appear the Wednesday after, to receive their definitive sentence.

With great difficulty they obtained leave to read their confession of faith, which they delivered to the Bishop of London, before the Mayor and Sheriffs, in the presence of all the people then assembled.

When they had finished, the Bishop, still persisting sometimes in fair promises, and sometimes threatening to pronounce judgment, asked them if they would stand to their confession and answers. Causton having replied in the affirmative, the Bishop pronounced sentence against them, and they were delivered to the sheriffs, to be sent to Newgate, where they remained until fourteen days after their condemnation having expired, they were, March 23, 1555, taken from Newgate at four o'clock in the morning, to Aldgate, where they were delivered to the sheriff of Essex, and there being fast bound in a cart,

were shortly after brought to their several appointed places of torment; viz. Thomas Higbed to Horndon on the Hill, and Thomas Causton to Raleigh, in Essex, where they, on the 26th of the same month, sealed their faith, shedding their blood in the most cruel fire, to the glory of God.

In this month died Pope Julius, who was succeeded by Marcellus, but the new Pontiff dying at the end of 12 days after his election, Paul IV. was elected to the papal chair. On the day of his election the English Ambassador waited on him in state with a numerous retinue, but was refused admittance till he had accepted, on behalf of the Queen, a grant of the title of the KINGDOM OF IRELAND, pretending that to him alone belonged the right to confer that title. The ambassador immediately submitted, and the audience was given with great pomp, the Pope declaring that in token of pardoning the nation he had added another jewel to the crown by conferring that title, by the supreme power which God had given him to destroy or build kingdoms at his pleasure. He intimated also that he would send a collector to gather the rent of Peter-pence, observing that they could not hope that Peter would open the gates of heaven to those who denied him his rights on earth.

Dr. ROBERT FERRAR Bishop of St. David's,
Burned at Carmarthen, March 30th, 1555.

Dr. Ferrar was a native of Halifax, Yorkshire, he studied for

a short time at Cambridge, but removed to St. Mary's College Oxford, where he became divinity reader. In 1533 he was appointed chaplain to Archbishop Cranmer, when he married, which afterwards in Mary's reign formed the ground of a criminal charge. He was promoted to the See of St. David's 9th Sept. 1548, and was the first Bishop consecrated upon the bare nomination of the king, (Edward VI.) A charge of premunire being brought against him by Young and Merick, two of the Canons, and George Constantine, the Bishop's register, he was so distressed, that he became a crown debtor for the first fruits and tenths, and was consequently imprisoned. In the course of this prosecution he was called upon to answer no less than 56 articles or informations, all of which he successfully rebutted, but the debt to the crown remaining unpaid, he was kept in prison until after the accession of Mary, when he was attacked on the score of heresy and brought before Gardiner and Bonner in company with Hooper and others, was treated with brutal contempt, and at the expiration of ten days sent into his own diocese, there to be tried by Morgan his successor, whose interest it was to destroy him : Morgan had him brought before him six different times, treated him with every species of insult, and finally condemned him. He suffered in the Market-place at Carmarthen on the south side of the Market-cross. It was remarkable, that one Jones, a short time before his execution, expressing to him his grief at the pain he was about to undergo he said, "*If you once see me stir in the pains of burning, then give no credit to my doctrine.*" And as he said, so he acted, for he stood patiently without moving until the flesh of his hands and arms were burnt to a cinder, when one of the attendants struck him down by a blow on the head with a staff.

RAWLINS WHITE,

Burned at Cardiff, March, 1555.

White followed the occupation of a fisherman for more than 20 years in the town of Cardiff, but seized with a desire to preach the Gospel, and being an uneducated man, availed himself of the services of his son, by making him read the Scriptures to him : possessing great natural ability and a powerful retentive memory, his preaching soon attracted much notice, and he continued that profession five years, until he was summoned before the Bishop of Llandaff, who publicly reproved him in his chapel ; but finding he still adhered to the Protestant faith, proceeded against him in the usual manner, and he was condemned to death. He was then placed in a loathsome prison until the time appointed for his execution, when being brought to the stake, as the smith was fastening his chain, he said "*I pray thee, good friend, knock in the chain fast ; for it may be that the flesh will strive mightily ; but God of his great mercy give me strength and patience to abide the extremity.*" He held forth his hands, only once wiping his face with them, until his body fell over the chain into the fire.

Rev. GEORGE MARSH,

Burned at Spittal-Boughton, 24th April 1555.

Mr. Marsh was a native of Deane in the county of Lancaster, at the age of 25 he married and had a large family, follow-

ing the occupation of a farmer for several years. His wife dying, he entered himself at Cambridge University, and afterwards became curate to the Rev. Laurence Sanders, in which duty he zealously preached against popery. The Bishop of Chester first confined him to his own house for four months, whence he escaped, and secreted himself for a time, but afterwards surrendered, and being tried was condemned to die. The behaviour of this martyr at the stake, excited much compassion in the spectators, for its Apostolical simplicity. He walked to the stake reading a book the whole way, he wished to address the people but was prevented by the sheriff; he then kneeled down to pray, and rising put off his clothes to his shirt, and was fastened to a stake with a barrel filled with pitch and tar placed above his head, after burning for a long time without showing any signs of pain, until his whole body was so swoln that he was supposed to be dead, he suddenly spread out his arms, saying in a loud voice "*Father of Heaven have mercy upon me!*" and instantly died. In order to counteract the impression made by the above scene on the people, the Bishop shortly after preached a sermon in the Cathedral, in which he affirmed that Mr. Marsh was a heretic, was burnt as such, and was then a fire-brand in Hell.

WILLIAM FLOWER,

Burned in St. Margaret's churchyard, 24th April, 1555.

This martyr was a native of Snow-hill in the county of Cambridge, and was trained up a monk, but seceded from the Romish

faith, and became a zealous protestant in the time of Henry VIII. Going into St. Margaret's church, Westminster, on Easter Sunday morning, he had the folly to assault the priest one John Cheltam, who was administering the sacrament of the altar, for this he was apprehended, heavily ironed and committed to the gate-house. Being brought before Bonner, he was sentenced to be degraded, excommunicated, and condemned to death. On St. Mark's Eve he was brought into St. Margaret's churchyard, and his right hand struck off, the left being fastened behind him. He suffered most horribly, the fire not being sufficiently strong to burn him, and he was struck down while yet alive among the embers, and lay writhing in excruciating torture till death relieved him from his suffering.

The Rev. JOHN CARDMAKER and JOHN WARNE,

Burned in Smithfield, May 30, 1555.

Cardmaker had seceded from the Romish faith in the reign of Henry, had married, and was afterwards appointed reader in St. Paul's; on one occasion he narrowly escaped with his life, being attacked by a number of papists in the church with knives, on account of his doctrines. He was however soon after apprehended, tried and condemned to die. John Warne was an upholsterer, of St. John's Walbrook, convicted of heresy and sentenced to suffer at the same time. One of the articles exhibited against Warne, was to the following effect, "that about twelve months before, a rough water spaniel belonging

to him, had been shorn on the head, and a crown like a priest made on the same, at sight of which he laughed and seemed pleased, although he did not do it himself, nor knew who did." These two martyrs went to the stake in perfect harmony with each other, and passed through fire and torment to everlasting peace and rest.

JOHN ARDLEY and JOHN SIMPSON,

Two husbandmen of Wigsborough in Essex, were condemned on the same day, in the same place, and for the same good cause as the two preceding martyrs, and the sentence was carried into execution; Simpson being burned at Rochford, and Ardley at Raleigh, in Essex, on the 10th June, 1555.

THOMAS HAWKES, THOMAS WATTS, THOMAS
OSMOND, WILLIAM BAMFORD and
NICHOLAS CHAMBERLAIN.

Mr. T. Hawkes was a gentleman of education and possessed a handsome person, in the reign of Edward he was in the service of the Earl of Oxford, but had retired, living privately on his property. He became involved in the proscription from a singular circumstance; a criminal named John Tooley, who was to be hanged at Charing-Cross for the robbery of a Spaniard at St. James's, just before he was turned off, the halter then round his neck, he came to the side of the cart, and reading a

prayer out of a book concluded his last dying speech with the following declaration "From the tyranny of the Bishop of Rome and all his detestable enormities, from false doctrine and heresy, and from contempt of thy word and commandment, good Lord deliver us." He then added, "all you that are true Christians, say with me, Amen." And immediately about three hundred responded. Then giving the book to one of the officers he requested him to deliver it to Mr. Hawkes, to whom he said it belonged. This caused Mr. Hawkes to be summoned before Bonner, who discovered that he had a child born whose christening he delayed, that it might not be done by a Catholic priest; and confessing that he admired the writings of Ridley, Latimer and Cranmer, Bonner became indignant and condemned him to be burnt as a heretic; he was accordingly removed with the Protestants aforementioned in custody of Lord Rich, the Lord Lieutenant of the county of Essex, to suffer martyrdom, Mr. Hawkes at Coggershall, the others in various places in the same county. Having secretly promised his friends to give a token of his glory in the sufferings he was about to endure, he accordingly after burning some time, raised his arms, at that moment one mass of flames, and struck his hands together three times, then instantly dropping into the fire gave up the ghost. Osmond was burnt at Manningtree, Bamford at Harwich, and Chamberlain at Colchester.

Cardinal Pole never interfered with these persecutions, nevertheless with greater superstition though less cruelty he de-

graded the remains of those who died in the Protestant faith. The body of John Tooley, the criminal who was hanged at Charing-Cross for robbery, was disinterred, and evidence gone into as to the opinions he held while living, the heresy of which being proved to the satisfaction of those who ordered the disgusting process, the body was ordered to be publicly burned.

The Rev. JOHN BRADFORD and JOHN LEAF,

Burned at Smithfield, July 1, 1555.

Mr. Bradford was one of the most eminent men who suffered in this reign. He was born at Manchester in the early part of the reign of Henry. He was first appointed Secretary to Sir John Harrington, Paymaster of the English forces in France, which office he held several years. After leaving the army he studied divinity at Cambridge, taking his degree of M. A. at Katherine Hall in August, 1548, and afterwards became Fellow of Pembroke Hall of which Bishop Ridley was at that time master. In 1550, he was ordained deacon, appointed one of the King's Chaplains, and is said to have been one of the most popular preachers of his day, he was also made one of the prebends of St. Paul's and resided in the Bishop's house. Bradford continued his public services some time after the death of Edward, but a man of his character could not be endured by the Papists, and the mode adopted to destroy him was one of the most disgraceful of any of these vile transactions.

On the 13th of August in the first year of Mary's reign, one Bourne a popish priest, preaching at St. Paul's Cross, in presence of the Lord Mayor and the Bishop of London, gave such offence to the populace, that he was in danger of being torn to pieces; a drawn dagger being thrown at him in the pulpit, he at once appealed to Bradford, who happened to be present, for assistance; Bradford immediately addressed the crowd, by his eloquence calmed the tumult, and protected him at great personal risk to a place of safety. Three days only after this humane interference, he was summoned by the council and Bishops to the Tower, charged with heresy and sedition, and committed to prison within the fortress, where he remained for 18 months. While in prison he served the Protestant cause more than ever by his writings, in which he exhibited a primitive and apostolic zeal for the propagation of the truth, and a sincere abhorrence of the delusions of the Church of Rome, which so exasperated his enemies that they determined to cut him off. He was accordingly brought before the Commissioners, January 22, 1555, and after being examined several times was finally condemned to die on the 29th of the same month: he was however, kept in the Poultry Compter for five months, when on the last day of June he was removed to Newgate, and the next day at nine o'clock in the morning conveyed by a strong guard to Smithfield, accompanied by a Yorkshire youth named John Leaf, who had been apprentice in London, but was condemned for the same offence. Bradford went boldly up to the stake with his fellow martyr, but they were not allowed more than one minute for Prayer, when being bidden to rise, he addressed a few words of consolation to the young man, and delivered him-

self to the sacrifice. Bradford's letters to his friends are very voluminous.

WILLIAM MINGE.

The day after the execution of Bradford and Leaf, one William Minge, whom it was intended to have burned, frustrated the designs of his persecutors by dying in prison.

On the 3rd of July, one James Trevisam died in the parish of St. Margaret, Lothbury. This poor man had been confined to his bed by lameness and sickness for some time, and was discovered with his wife and three other persons, listening to a young man *who was reading the Bible*, at his bedside; the whole party, excepting the sick man were immediately sent to the Compter and there kept a fortnight. At the end of that time James Trevisam died, and by order of Bishop Bonner was taken on a plank and buried like a dog in the fields. The Bishop declaring, that if he had not died he would have had him burned.

Rev. JOHN BLAND, Rev. JOHN FRANKESH, NICHOLAS
SHETERDEN, and HUMFREY MIDDLETON,

Burned at Canterbury, July 12, 1555.

The first named martyr was minister of Adesham, and the

second Vicar of Rolvindon ; the whole were examined several times, and were finally condemned by Thornton, Bishop of Dover, on the 25th of June, but were not executed till the 12th July, when they were bound to two separate stakes and consumed by one fire.

NICHOLAS HALL and CHRISTOPHER WAID,

Burned 19th July, 1555.

The one a Bricklayer and the other a Weaver, both of Dartford in Kent, with three others, viz. Joan Beach, widow, John Harpol, and Margery Polley, widow, were all condemned to suffer death by Maurice, Bishop of Rochester, Waid was burned about a quarter of a mile out of the town of Dartford, in a gravel-pit. He advanced to the stake and kissed it, and being placed in a pitch barrel, persisted in addressing the spectators till unable to speak, then holding up his hands above his head, they remained in that position after the body was completely roasted, as though they had been stayed up with a support under them.

DERICK CARVER, Brewer, burned at Lewes, 22nd July, 1555.

JOHN LAUNDER, Husbandman, of Godstone, Surry, burned at Stenning, on the same day, both condemned by Bonner.

THOMAS IVESON, Carpenter, condemned at the same time as the former, burned at Chichester.

JAMES ABBES, burned at Bury 2nd of August, 1555.

JOHN DENLEY, Gent. JOHN NEWMAN and PATRICK
PACKINGHAM.

Denley suffered at Uxbridge on the 8th of August; while burning he began to sing a psalm, when Dr. Story ordered a faggot to be thrown at him, which cutting his face severely, caused him to cease, and to raise his hands to his face. Dr. Story remarking that "he had spoiled a good song," the pious martyr suddenly sang a few words, spread his hands in the flames, and immediately died. Packingham was burned at the same time the 28th and Newman suffered on the 31st, at Saffron Walden. The chief charge against Packingham was that he had not taken off his cap at the celebration of mass.

W. COKER, W. HOOPER, H. LAWRENCE, R. COLLIAR, R. WRIGHT and W. STERE were burned at Canterbury, August 1555.

ELIZABETH WARNE, widow of JOHN WARNE, the upholsterer who had been burned May 30, suffered at Stratford-le-bow, in August.

GEORGE TANKERFIELD, burned August 26, 1555 at St. Albans.

Rev. ROBERT SMITH, burned at Uxbridge, August 8.

STEPHEN HARWOOD and THOMAS FUST, the former suffered at Stratford, the latter at Ware.

WILLIAM HALE, suffered at Barnet.

GEORGE KING, THOMAS LEYES, and JOHN WADE, died in prison, and were thrown out into the common fields, as unworthy of burial.

JOAN LASHFORD, daughter-in-law of the widow Warne.

The last mentioned ten Martyrs were condemned by Bishop

Bonner in one day, which he publicly declared was a festival day to him, and gave him great pleasure.

Rev. ROBERT SAMUEL, burned at Ipswich, 31st August, 1555. This martyr was condemned by Hopton, Bishop of Norwich, who ordered him to be treated with great cruelty. He was chained standing upright to a post and kept without victuals, till nearly starved to death, being allowed daily only three mouthfuls of bread and three spoonsful of water. One Rose Nottingham, a young woman, rushed up to him as he was going to execution and embraced him, which being taken notice of, she was afterwards sought for, but succeeded in effectually concealing herself, when two women known to be her friends, viz. Anne Potter and Joan Trunchfield, were apprehended, condemned and burned in the following year.

WILLIAM ALLEN, a labouring man, burned for refusing to join in a Popish procession, at Walsingham, September 1555.

ROGER COO, a very old man, suffered at Yoxford in Suffolk, September, 1555.

THOMAS COB, Butcher, at Thetford, burned in the same month, condemned by the Bishop of Norwich.

GEORGE CATMER, ROBERT STREATER, ANTHONY BURWARD, GEORGE BRODBRIDGE and JAMES TUTTY all suffered at Canterbury in one fire, September 6th 1555.

THOMAS HAYWARD, and JOHN GOREWAY, condemned by the Bishop of Lichfield, burned in the month of September in the town of Lichfield.

ROBERT GLOVER and CORNELIUS BUNGEY, burned at Coventry. Glover was a gentleman of property, and one of three brothers who were proscribed, the other two however

managed to conceal themselves, but dying soon after, were privately buried without ceremony in the churchyard, which coming to the Bishop's knowledge, he ordered them to be taken up out of their graves and thrown into the fields, which was accordingly done.

WILLIAM WOLSEY and ROBERT PYGOT, condemned by the Chancellor of Ely, were burned at Ely ; while the fire was blazing furiously a large quantity of New Testaments were thrown into it, when the martyrs each took one, and pressing it to his breast, died in that position.

NICHOLAS RIDLEY, Bishop of London ; HUGH LATIMER, Bishop of Worcester ; and THOMAS CRANMER, Archbishop of Canterbury ; demand a more extended notice, than many of their fellow martyrs, though distinguished from them only by their high rank, and the political influence they possessed in the two preceding reigns.

NICHOLAS RIDLEY,

Was endowed with every qualification to honour and to serve the ecclesiastical profession. He belonged to an ancient family in Northumberland, and descended from a long series of knights, and the family name still flourishes in great respectability in that

province. He was first educated at the grammar school of Newcastle-upon-Tyne, being removed to Cambridge he took successively the degrees of B. A. and M. A. and established for himself a considerable reputation for theological learning; he finished his studies at the celebrated University of Louvain. Having returned to his college in 1529, he became the favourite preacher, was chosen senior Proctor in 1533, and the following year University Orator and Chaplain. At this time Henry VIII. required the two Universities to examine the Scriptures on the grand question of the Pope's supremacy. Ridley argued against the papal claim with equal warmth and ingenuity, and from that time he hesitated not to abjure the faith in which he had been bred, and the history of those trying times cannot certainly furnish an example of a purer or more consistent proselyte. He was soon after made domestic chaplain to Archbishop Cranmer, who in 1538 gave him the vicarage of Herne in Kent. He did not however completely embrace the Protestant faith until a short time before the death of Henry, having not yet rejected the doctrine of transubstantiation, but which he renounced simultaneously with Cranmer; a renunciation the result of reflection and conference between these celebrated divines in strictly private retirement.

Ridley quickly gained the esteem of the youthful King Edward, and was by him promoted to the see of Rochester on the 4th of September 1547; in the following year he was appointed one of the divines to whom was intrusted the great task of revising the liturgy. In the same year 1548, he presided in a public disputation at Cambridge on the subject of the real presence in the Sacrament of the Lord's Supper, and

the result was a decision repudiating that doctrine. The regularity and simplicity of his habits are thus recorded :—

“ In person he was erect and well proportioned ; in temper forgiving ; in self mortification, severe. His first duty in the morning was private prayer ; he remained in his study till ten o'clock, and then attended the daily prayer used in his house. —Dinner being done, he sat about an hour, conversing pleasantly, or playing at chess —His study next engaged his attention, unless business or visitors interfered ; about five o'clock prayers followed ; and after he would recreate himself at chess for about an hour, then retire to his study till eleven o'clock, and pray on his knees, as in the morning.”

Towards the close of 1549, Bonner, Bishop of London, was deprived of his Bishoprick, and succeeded in it by Ridley, whose behaviour on this occasion reflected additional lustre on his character. “ He took care,” says a high authority, “ to preserve from injury the goods, &c. belonging to Bonner, allowing him full liberty to remove them when he pleased. Such materials as Bonner had purchased for the repair of his house and church the new Bishop employed to the uses for which they were designed, but he repaid him the money which he had advanced for them. He took upon himself the discharge of the sums which were due to Bonner’s servants for liveries and wages ; and that the mother and sister of that Prelate, who lived near the palace at Fulham, might not be losers in consequence of his own promotion, he always sent for them to dinner and supper, constantly placing Mrs. Bonner at the head of the table, even when persons of high rank were his guests ; often saying, ‘ *by your Lordship’s favour, this place, of*

right and custom, is for my mother Bonner :' as if he had succeeded to the relation, as well as office of her son." Bonner repaid this kindness with the basest ingratitude; for when Ridley was under persecution in after times, he would have sacrificed Ridley's sister and her husband, but for the interference of Dr. Heath, Bishop of Worcester.

On Ridley's promotion to the see of London he made a diocesan visitation, and caused the altars in all the churches to be demolished, and replaced by the simple tables still in use. He was also appointed by the Privy Council, jointly with Cranmer, to compose a code of the Protestant faith, which being comprised in forty-two articles, was sanctioned by the King in Council, and published under the royal authority. He also had the courage to attempt the conversion of the Princess Mary, but was indignantly repulsed. Not long before the death of Edward, Ridley having preached before him on the duties of charity and beneficence, the King sent for him in the evening; and it is in tradition, that Christ's Hospital and those of St. Bartholomew, St. Thomas and Bridewell, owe their endowments to the effect produced on the King's mind by Ridley at that interview. The King dying soon after, Ridley espoused the cause of Lady Jane Grey, and thus added the crime of rebellion to what was now deemed obstinate heresy. On the utter failure of that unfortunate enterprize he was constrained to tender his homage to Mary, and beseech her mercy. He was however, speedily committed to the Tower, where he remained for eight months in less rigorous confinement than Cranmer and others who were there imprisoned for the same causes. Great pains were taken to induce him to recant,

but his firmness does honour to his memory. He was removed together with Cranmer and Latimer, and compelled to take a part in useless disputations on various dogmas of the Romish Church, but was at length brought to trial, and on the 31st of October, 1555, condemned to die for heresy, and the 15th of the same month was appointed for the execution of the sentence. He perished at the stake, in company with his friend Latimer, and neither ancient nor modern history presents a finer example of heroism, than was displayed by him in meeting his melancholy fate.

In a letter of Ridley's to Grindall, afterwards Archbishop of Canterbury, at that time an exile in the city of Frankfort, the following remarkable passage appears : which at once shews him to have indulged in cheerful humour and wit, even in the critical circumstances of his situation : "Of us three prisoners at Oxford, I am kept most strict : because the man in whose house I am a prisoner is governed by his wife—a morose superstitious old woman, who thinks she shall merit by having me closely confined. The man himself whose name is Irish, is civil enough to all, but too much ruled by his wife. Though I never had a wife, yet from this daily usage I begin to understand how great and intolerable a burden it is to have a bad one. The wise man says rightly, a good wife is the gift of God, and he who has a good wife is a blessed man."

The following are the principal incidents in the Life of Latimer.

HUGH LATIMER, Bishop of Worcester,

Was the son of a small farmer at Thurcaston in Leicester-

shire ; and was the only son in a family of seven children. He has given a striking picture of the frugality and industry of his parents, in a sermon preached before King Edward, in which he took occasion to censure the extravagance of the nobility and gentry, and to exhibit the moderation of landlords a few years before, and the comfort which their tenants enjoyed. He then tells the congregation, that, "*upon a farm of four pounds a year, at the utmost, his father tilled as much ground as kept half a dozen men ; that he had it stocked with 100 sheep, and 30 cows ; that he found the king a man and a horse, himself remembering to have buckled on his father's harness when he went to Blackheath ; that he gave his daughters five pounds a-piece at marriage ; that he lived hospitably among his neighbours, and was not backward in his alms to the poor.*" When it is considered that the value of money has increased fifteen fold since that period, the above may be said to be the thriving circumstances of the small farms of the present day. The subject of this memoir was born in the farm-house about 1470, first placed at the grammar School of his native place, and ultimately sent to Cambridge University ; at the usual time he took the several degrees and priest's orders, and showed himself a zealous papist, the Roman catholic being then the established religion, to the extent that he was appointed cross-bearer in all public processions, an office he discharged with great solemnity and reverence.

The doctrines of the Reformers and seceders from the Church of Rome, however still gaining ground, and many members of the University becoming converts to the new faith, Latimer turned his attention to its merits, and after much con-

sideration was convinced of the errors of the faith he had hitherto earnestly embraced, and by consequence, such was the warmth of his disposition, became a zealous and active protestant desirous to make converts by all the means in his power. He preached in public, exhorted in private, and every where pressed the necessity of a holy life, in opposition to ritual observances. This conduct of course induced considerable opposition, many priests openly preached against Latimer, but he possessed a peculiar vein of humour, and the answers he made to his opponents were distinguished by such a flow of wit and sarcasm, without any appearance of ill-nature, that he captivated his hearers, while he rendered his adversaries in the highest degree ridiculous.

At length complaint was made to the King, of the alarming increase of heresy, and Henry at that time wishing to propitiate the Pope erected a court for the examination of heretics; Tunstal, Bishop of London, was appointed president, and Latimer and others were summoned before him; some were induced to recant, while others, among whom was Latimer, were cautioned and dismissed, when they immediately returned to Cambridge and were received with great joy by their friends.

He first obtained the favourable notice of the King by a bold letter he had the courage to write, against a proclamation just issued forbidding the use of the Bible in English and other books on religious subjects, and became fixed in the Royal favour by the part he took on the question of the King's supremacy in 1535, for which service he was summoned to court. His first benefice was that of West Kingston, in Wilt-

shire, presented to him by the Lord Cromwell. For the doctrines he preached here, he was again cited before the spiritual court, but was rescued from their clutches by the special command of the King. His apostolical simplicity of character interested the unfortunate Anne Boleyn so much in his favour, that she conjointly with Lord Cromwell recommended him to the King for a Bishoprick, and he was soon after appointed to the see of Worcester. He resigned his bishoprick however on refusing to subscribe to the Six Articles, and retired into the country, but was by the influence of Gardiner, apprehended and sent to the Tower, where he remained till the death of Henry.

He was immediately released on the accession of Edward VI., but declined the offer of a restoration to his bishoprick and went to lead a retired life with Cranmer at Lambeth, where he remained two years, when he was appointed to preach Lent Sermons before the King, which he continued for three successive years, and Heylin tells us, that the public anxiety to hear him was so great that the pulpit was removed out of the Royal Chapel into the Privy-Garden, the King listening from a window of the Chapel.

After the death of the Protector Duke of Somerset, Latimer again retired, and became a general preacher in various parts of the Country. At length Gardiner who had proscribed him from the first, sent a message to cite him before the Council; although he had notice of this design before the messenger's arrival, he made no use of the intelligence, but began to prepare for the journey. The messenger finding him fully equipped, and expressing his surprise, Latimer told him "that

he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but God, who had enabled him to stand before two princes, would enable him to stand before a third." The officer, however, having delivered a letter, and acquainting him that he had no orders to seize his person, immediately departed. It was evident that an opportunity was thus intentionally offered him to escape, but Latimer opening the letter and finding it contained a citation from the council resolved to obey. He, therefore, commenced his journey, and as he passed through Smithfield, he said cheerfully; "*This place hath long groaned for me.*" The next morning he went before the council, whence, after patiently listening to much abuse, he was committed to the Tower. He was now cruelly treated; being kept without fire in the midst of a severe winter, he one day desired his attendant to tell the Lieutenant "*that if he did not look better after him, perchance he might deceive him.*" The Lieutenant fearing that he would endeavour to escape, immediately came and demanded an explanation; "*Why, you expect, I suppose, Sir,*" replied Latimer, "*that I shall be burnt; but if you do not allow me a little fire this frosty weather, I can tell you, I shall first be starved.*" Latimer, Ridley and Cranmer were now sent from the Tower to Oxford, and compelled to join, as representatives of the Protestants, in a disputation with the Papists; at Oxford they were closely confined in the common prison, and denied the use of either books or pen and ink. After the disputation, he was again examined before the Council, and finally condemned by the Bishop of Lincoln to be burned at the same time and place with Ridley.

The articles propounded at the last examination by the Council were as follow :—

“ In the name of God, Amen. We John of Lincoln, James of Gloucester, and John of Bristol, bishops. We do object to thee, Nicholas Ridley, and to thee, Hugh Latimer, jointly and severally, that in this high university of Oxford, in the year 1554, you affirmed and openly defended and maintained, and in many other times and places besides, that the true and natural body of Christ, after the consecration of the priest, is not really present in the sacrament of the altar. That in the said year you openly affirmed and defended, that in the sacrament of the altar remaineth still the substance of bread and wine. That in the said year you openly affirmed and obstinately maintained, that in the mass is no propitiatory sacrifice for the quick and the dead. That in the said year and place these the aforesaid assertions solemnly had been condemned by the scholastical censure of this school, as heretical and contrary to the catholic faith, by the worshipful Dr. Weston, prolocutor then of the convocation-house, as also by other learned men of both the universities. That the premises be true, and openly known by public fame, as well to them near hand, as also to them in distant places.”

To these articles Ridley and Latimer severally answered, with a singularity of wit and learning which although it astonished the audience, had no effect upon their judges. Latimer appears to have given great offence by the following answer to the Bishop of Lincoln, who previously to passing sentence, exhorted him to revoke his errors and turn to the *Catholic Church*. Latimer said, “ *Your Lordship doth often repeat the Catholic Church, as though I should deny the same.*

No, my lord, I confess there is a Catholic Church to the determination of which I will stand, but not the church which you call catholic, which ought rather to be termed diabolic. And whereas you join together the Romish and catholic church, stay there, I pray you. For it is one thing to say the Romish church, and another thing to say catholic church. I must use here in this mine answer the counsel of Cyprian, who when cited before certain bishops, who gave him leave to take deliberation and counsel, to try and examine his opinion, answered them thus, 'In adhering to, and persevering in the truth there must no counsel or deliberation be taken.' And again, being demanded of them sitting in judgement, which was most like to be of the church of Christ, whether he who was persecuted, or they who did persecute? 'Christ,' said he, 'hath foreshewed, that he that doth follow him, must take up his cross. Christ gave knowledge that his disciples should have persecution and trouble.' How think you then, my lords, is it likely that the see of Rome, which hath been a continual persecutor, is rather the church, or that small flock which hath continually been persecuted by it, even to death? Also ever in subjection, beginning at Noah's time, even to the apostle's days, nay the present hour."

On the 16th of October, these distinguished prelates were brought to the place of execution, in the town ditch on the north side of Balliol College, Ridley coming first, walking between the Mayor and an Alderman, dressed in canonicals; after him came Latimer already prepared for the fire, having on a long shroud, reaching down to his feet; the extreme age and venerable aspect of the latter appeared to excite pity in the breasts of all beholders. Having arrived at the stake they embraced and comforted each other; being compelled to listen

to a sermon preached by one Dr. Smith, a Papist, they were then fastened to a stake, when Latimer, said to his companion, "*Be of good cheer, brother, we shall this day kindle such a torch in England, as I trust in God shall never be extinguished.*" The executioners had the mercy to fasten bags of gunpowder about them in order to put a speedy end to their tortures, and the explosion immediately killed Latimer, but Ridley suffered much unnecessary torment from the mismanagement of those entrusted with the completion of this awful tragedy.

JOHN WEBB, GEORGE ROPER and GREGORY PARKER, were burned at Canterbury, in October, 1555.

December 13th of the same year W. WISEMAN, Cloth-worker of London imprisoned for heresy, died in Lollard's Tower, and JAMES GORE died in prison at Colchester, the bodies of these poor men were thrown into the fields, and refused christian burial.

Mr. JOHN PHILPOT.

This Martyr was a gentleman and scholar, an elegant writer, of courageous disposition, possessing a profound knowledge of Hebrew and an able and ingenious orator. He was educated at New College, Oxford, and, as was the custom at that time after leaving the University, proceeded to travel on the continent; returning to England in the reign of Edward he became Archdeacon of Winchester, under Dr. Poinet who

succeeded Gardiner. At the convocation summoned in Mary's reign he defended the protestant cause against Gardiner with singular ability. He was soon summoned before Bonner, and examined for the first time, after having been eighteen months imprisoned, October 2, 1555. Upon his demanding to see the commission, Dr. Storey said, "*I will spend both my gown and my coat but I will burn thee ! Take him to Lollard's Tower, for I will sweep the Queen's Bench and all the other prisons of these heretics !*" Storey also said at his second examination that Gardiner had commanded that he should be made away with. Mr. Philpot underwent fifteen examinations and was condemned December 16, 1555. On the 18th he was taken to Smithfield, and the ground being muddy two officers wished to carry him, but he refused their assistance. Arrived at the stake, he said, "*Shall I disdain to suffer at the stake, when my Redeemer did not refuse to suffer the most vile death upon the cross for me.*" He was then bound and surrendered his glorious life a sacrifice to his zeal in the service of his God.

EXECUTIONS in 1556.

The Rev. T. WHITTLE, BARTLET GREEN, T. BROWN, J. TUDSON, JOHN WENT, ISABEL FOSTER and JOAN LASHFORD. These seven persons were all burned at Smithfield, January 27th, 1556. Mr. Whittle was a curate doing duty in Essex : when Bonner examined him, he became so enraged at his calm and temperate deportment, that he beat

him unmercifully with his fists about the head and face, blackening both his eyes, and then ordered him to be confined in a salt house where he had neither straw nor bed, but was compelled to lie on a table. Brown was condemned for refusing to kneel at the performance of mass at Fulham ; when Bonner passed sentence on him, Brown said, "*As your Lordship delights in sucking blood, I wish I had as much as there is water in the sea, that your Lordship might be satiated.*"

JOHN LOMAS, AGNES SNOOTH, ANNE WRIGHT, JOAN SOLE and JOAN CATMER, five martyrs burned at Canterbury, January 31st, 1556. It is to be remarked that Sir John Norton, the Sheriff, wept bitterly at the sufferings of these people, which his office compelled him reluctantly to witness.

THOMAS CRANMER, Archbishop of Canterbury.

Cranmer was the second son of Thomas Cranmer, of Aslacton, by Agnes, daughter of Laurence Hatfield, of Willoughby, in Nottinghamshire, and was born at the former place on the 2nd of July 1489 ; at the age of fourteen he became a student of Jesus College, Cambridge, and in due time was elected fellow, and took his degree of M. A. His academical career was for a while arrested by an unbecoming marriage, but his wife dying in child-bed about a year after, he was immediately restored to his fellowship, and in 1523 was admitted

D. D., and appointed Reader of the Theological Lecture in his own college, and an examiner of candidates for divinity degrees.

Cranmer became known to the King by mere accident, in 1529, the plague raging at Cambridge, he had gone to the house of a relation named Cressy at Waltham Abbey. It happened at this time that Edward Fox, afterwards Bishop of Hereford, and the celebrated Stephen Gardiner, came to visit his host, and the question of Henry's divorce from Catharine of Aragon being discussed, he gave his opinion against any reference to the Pope, and that the heads of the two Universities were the proper persons to decide. Fox and Gardiner, immediately reported this opinion to the King, who much pleased, is said to have exclaimed, "*this man hath gotten the sow by the right ear*;" he commanded Cranmer to wait on him without delay, made him his chaplain, and directed him to digest in the form of a general treatise all his arguments on the subject of the divorce, and placed him in the house of Thomas, Earl of Wiltshire, where he became the favourite and friend of Anne Boleyn, afterwards Henry's wife.

At a subsequent disputation at Cambridge, a decision was given in favour of his written opinions on this matter. He was now placed by the King at the head of those divines and civilians who were attached to the Earl of Wiltshire's embassy in the following year to the court of Rome. He had the boldness to present his book to the Pope, and to propose a public disputation upon it, which was civilly refused; at this interview the following remarkable circumstance will show that the power of the Holy See was beginning to be treated with con-

tempt. His Holiness having as usual presented his toe to be kissed by the Ambassadors; the whole party refused to submit to that degrading homage, but to their infinite amusement a spaniel belonging to the Earl of Wiltshire instantly ran up and seized the toe in his mouth, which caused the Pope to withdraw it in haste, and endeavour to kick the offender with the other holy foot.

The King appears at this time to have employed him to treat with various continental sovereigns, on every matter of importance both civil and religious in which England was then concerned. On his return in 1532 he was appointed to succeed Warham, who had then lately died, in the see of Canterbury. The first important public act of the new primate was to pronounce the sentence of divorce between King Henry and Queen Catharine at Dunstable, May 23rd, 1533, and the second, to marry that Prince to Anne Boleyn. The fall of this Lady did not injure him in the least, although he ventured to intercede for her with the King. This zeal in promoting the great work of the reformation, necessarily procured him many enemies, among the most bitter of whom were Gardiner and Bonner. In the year 1544, he was denounced to the King by a party in the Privy-Council, for endangering the safety of his Majesty, and of the realm, by dividing the people into a variety of heretical sects, on which it was demanded that he might forthwith be committed to the Tower, in order to his judicial examination. He was now saved by the interposition of the King, who gave him a ring, which was his usual token when he had determined to take the consideration of any matter solely upon himself. Being summoned to

appear before the Council and having subjected him to the indignity of waiting for an hour in their antichamber, they directed him to be called in, and reciting their charges against him at great length, concluded by communicating their resolution to make him prisoner; when he produced the ring, and the assembly breaking up in confusion, immediately repaired to the King, who reproached them for falsely accusing his faithful servant, and terrified them into a shew of reconciliation with him. At the death of Henry VIII. Cranmer was one of the sixteen executors and guardians to Edward, named in his will, and now that his power to proceed in the reformation was uncontrolled, his triumph over his enemies, Gardiner and Bonner, was exercised with mildness and humanity. His palace at Lambeth, says Gilpin, might be called a seminary of learned men; the greater part of whom persecution had driven from home. It is said that he argued boldly in the Council in favour of Mary's succession, but was at last prevailed upon by Edward himself, at a personal interview during his last illness, to subscribe to the Will by which that Prince had bequeathed the crown to Lady Jane Grey.

On the accession of Mary the whole weight of her vengeance and that of her hierarchy, burst upon him with irresistible fury. He was attainted at the meeting of parliament, and in November adjudged guilty of high treason at Guildhall, and degraded from his dignities. He sent an humble letter to Mary, explaining the cause of his signing the will in favour of Edward, and in 1554, he wrote to the Council, whom he pressed to obtain a pardon from the Queen, by a letter delivered to Dr. Weston, but which the latter opened, and, on

seeing its contents, basely returned. A calumny was now spread against Cranmer, that he complied with some of the popish ceremonies to ingratiate himself with the Queen, which he dared publicly to disavow, and justified his articles of faith. The active part which the prelate had taken in the divorce of Mary's mother, had ever rankled deeply in the heart of the Queen, and revenge formed a prominent feature in the execution of Cranmer.

At the disputation at Oxford, whither he was sent with Ridley and Latimer, Cranmer adhered to his principles with a noble constancy, and on the 20th of April, 1554, two days after the disputation, was again brought before this singular court; required to recant; and, on his refusal, condemned as a heretic. He was now remanded to his prison, till a confirmation of his sentence should be obtained from Rome, instead of which the *Pope* ordered a new trial, *under his own authority*, and directed Cardinal Pole, his Legate, to issue a commission for that purpose. On the 12th of September, in the following year, Cranmer appeared before the commissioners, at the head of whom was Brooks, Bishop of Gloucester, in St. Mary's church in Oxford, and, after some slight form of trial, was again vehemently exhorted to renounce his errors, and he again firmly refused: whereupon he was declared contumacious, and cited to appear personally at Rome within eighty days, to which he agreed. In the mean time letters arrived from the Pope to the King and Queen, demanding that he should receive immediate condemnation, and be delivered over to the secular arm. This mandate was accompanied by an order to Bonner, and Thirleby, Bishop of Ely, to degrade him publicly,

which ceremony was performed in the most mortifying and humiliating manner that vulgar malice could contrive.

To use the words of the eloquent Lodge:—"All however was not yet lost. Cranmer with the crown of martyrdom suspended but by a hair over his head, was still a formidable adversary. His courageous maintenance of that faith, from either the letter or spirit of which he had never for an instant swerved, was a weapon which his enemies could not have wrested from him: but, alas! he let it fall from his hand, and the glory of the Saint was lost in the weakness of the man. Seduced, as Lord Herbert gives us room to suppose, by hopes treacherously held out to him, in an evil hour he signed a written recantation of all his doctrines. The rest is horrible to relate. Having thus sacrificed a splendid reputation in this world, and hazarded his salvation in the next, for the sake of a small remnant of mortal life, which he must have passed in disgrace and obscurity, an order was secretly issued for his execution on the 21st of March, 1556. He was led to St. Mary's Church to hear a sermon, and placed opposite to the pulpit, which was mounted by a friar, who exhorted him to persist stedfastly in the faith which he had lately embraced, and that to death itself, '*which,*' added the Friar, '*it is the will of the magistrate to inflict on you this day.*' "

"In this dreadful moment Cranmer sprung above himself, and nearly redeemed all that he had lost. 'He rose from his seat,' says Bishop Godwin, 'and, without the smallest discovery of fear, made an excellent speech to the people, in which having premised many things concerning reformation of life and morals, he repeated the principal heads of his doc-

trine, and briefly explained his faith, affirming that in the power of the Pope was contained and established the Kingdom of Antichrist; and, finally, representing how heinously he had offended God by renouncing the truth, he declared therefore his resolution that his right hand, which had so impiously sinned in subscribing the doctrines proposed by the enemies of truth, should be the first to suffer punishment.' On this the friars pulled him off the stage with the greatest fury, and hurried him directly from the church to the place of execution. "There he stood," says Godwin, as translated by Bishop Kennet, "exposed, the most piercing spectacle in the world, sufficient, one would think, not only to extort compassion from his enemies, but to melt inanimate things into tears; the Primate of England, that lately flourished in the highest honour and authority with Princes; most venerable for his great sanctity of life, for his age, person, learning, gravity, and innumerable excellencies of mind; now by the malice of the Romanists drest in a ridiculous old habit; baited with scurrility, and contemptuous revilings; and dragged to a most inhuman and tormenting death. When he was bound to the stake, as soon as the fire was kindled, he raised his left hand to Heaven, and, thrusting out the other, held it in the flames, not removing it except once to stroak his beard, till it was quite consumed. At last, as the flame increased, lifting up his eyes, he cried out, *Lord, receive my spirit!* and, continuing as motionless as the stake to which he was tied, endured the violence of the torture till he expired."

Thus perished the illustrious Cranmer, in the 67th year of

his age, a man whose temper was so mild and forbearing that he was never known to resent an injury, but was ever remarkable for shewing kindness to his bitterest enemies.

Among many instances of the Archbishop's charity, may be mentioned the following.—He fitted up his manor-house of Beckesburn in Kent, as an hospital for the reception of wounded and disbanded soldiers, many of whom were daily landed on the southern coasts of the Island; here the patients were attended with the utmost care, physicians, surgeons, and nurses, being provided at his expense; and each man on his recovery was supplied with a sufficient sum of money to bear his expenses to his home, however distant that might be.

Cranmer's zeal in the cause of truth, regardless of personal interest or safety, is shewn by the following letter to Queen Mary, written by him while in confinement.

"I learned by Dr. Martin, that on the day of Your Majesty's coronation, you took an oath of obedience to the pope of Rome, and at the same time you took another oath to this realm, to maintain the laws, liberties, and customs of the same. And if your majesty did make an oath to the pope, I think it was according to the other oaths which he useth to administer to princes; which is, to be obedient to him, to defend his person, to maintain his authority, honour, laws, lands, and privileges. And if it be so, then I beseech your majesty to look upon your oath made to the crown and realm, and to compare and weigh the two oaths together, to see how they do agree, and then do as your majesty's conscience shall direct you: for I am surely

persuaded, that willingly your majesty will not offend, nor do against your conscience for any thing.

“ But I fear there are contradictions in your oaths, and that those who should have informed your grace thoroughly, did not their duties therein. And if your majesty ponder the two oaths diligently, I think you shall perceive you were deceived; and then your highness may use the matter as God shall put in your heart. Furthermore, I am kept here from the company of learned men, from books, from counsel, from pen and ink, except at this time, to write unto Your Majesty, which were all necessary for a man in my case. Wherefore I beseech your majesty that I may have such of these as may stand with Your Majesty's pleasure. And as for my appearance at Rome if Your Majesty will give me leave, I will appear there. And I trust that God shall put in my mouth to defend his truth there as well as here. But I refer it wholly to your majesty's pleasure.”

All the artifice and treachery of which popish intrigue is capable, was put in practice, to seduce Cranmer to sign his unhappy recantation; severity was first tried, but finding that useless, he was placed in the house of the Dean of Christchurch, where he was treated with every indulgence; his enemies promised him his former greatness as well as the Queen's favour, although they knew at the same time that his death was determined in council: six different papers at various times were presented for his signature, the first of which being couched in general terms, and once signed, the others were stated to be explanatory, until finally he put his hand to the following

instrument ; which the papists immediately printed and circulated, exulting in but a short lived triumph, the glorious termination of which has already been described.

RECANTATION.

“ I, THOMAS CRANMER, late Archbishop of Canterbury, do renounce, abhor, and detest, all manner of heresies and errors of Luther and Zuinglius, and all other teachings which are contrary to sound and true doctrine. And I believe most constantly in my heart, and with my mouth I confess one holy and catholic church visible, without which there is no salvation ; and, therefore, *I acknowledge the Bishop of Rome to be supreme head on earth, whom I acknowledge to be the highest bishop and pope, and Christ's vicar, unto whom all Christian people ought to be subject.*

And as concerning the sacraments, I believe and worship in the sacrament of the altar the very body and blood of Christ, being contained most truly under the forms of bread and wine ; the bread through the mighty power of God being turned into the body of our Saviour Jesus Christ, and the wine into his blood.

And in the other six sacraments, also (alike as in this) I believe and hold as the universal church holdeth, and the church of Rome judgeth and determineth.

Furthermore I believe that there is a place of purgatory, where souls departed be punished for a time, for whom the church doth godlily and wholesomely pray, like as it doth honour saints and make prayers to them.

Finally, in all things I profess, that I do not otherwise believe, than the catholic church and church of Rome holdeth and teacheth. I am sorry that ever I held or thought otherwise. And I beseech Almighty God, that of his mercy he will vouchsafe to forgive me, whatsoever I have offended against God or his church, and also I desire and beseech all Christian people to pray for me.

And all such as have been deceived either by mine example or doctrine, I require them by the blood of Jesus Christ, that they will return to the unity of the church, that we may be all of one mind, without schism or division.

And to conclude, as I submit myself to the catholic church of Christ, and to the supreme head thereof, so I submit myself unto the most excellent majesties of Philip and Mary, king and queen of this realm, &c. and to all other their laws and ordinances, being ready always as a faithful subject ever to obey them. And God is my witness, that I have not done this for favour or fear of any person, but willingly, and of mine own conscience, as to the instructions of others."

Cardinal Pole succeeded Cranmer as Primate, being consecrated the day after Cranmer was burned: a week after he entered London in state, and was invested with the pall in Bow Church, this pall was a robe of honour sent from a very early period by the Popes to Archbishops.

The Papists having now removed by fire and faggot the most influential of their opponents, were still not satisfied, but continued to pursue with avidity this horrible career of murder and blood; but with this difference, that most of the unfortunate victims after this period, *were persons in humble life*, many of them defenceless women, who nevertheless passed through the fire to eternity with a constancy and firmness that has been the admiration of all succeeding generations.

AGNES POTTEN and JOAN TRUNCHFIELD, were burned at Ipswich about the same time that Cranmer suffered, and three persons were also burned at Salisbury, viz. JOHN MAUNDRELL, WILLIAM COBERLEY and JOHN SPICER, the first named martyr, while under examination, being asked, "*whether images were not necessary in churches?*" replied, "*if wooden images were good for any thing, it was to make a fire to roast a shoulder of mutton.*" Six other individuals were burned in Smithfield, on the 23rd of April, all inhabitants of Essex, within the diocese of London; their names were the Rev. ROBERT DRAKES, minister of Thundersley in Essex, the Rev. WILLIAM TYMS his curate, RICHARD SPURGE, sheerman; THOMAS SPURGE, fuller; JOHN CAVEL, weaver, and GEORGE AMBROSE, fuller. When Tyms was before the Bishop of Winchester, the latter seeing him meanly dressed said, "*are you dressed like a deacon,*" "My Lord?" replied Tyms, "*my dress does not so much vary from that of a Deacon, as your's does from that of an Apostle.*" These martyrs were however all condemned by Bonner and suffered in the usual manner.

JOHN HARPOLE and JOAN BEACH suffered about this time, having been condemned by Maurice Bishop of Rochester.

The Rev. JOHN HOLLIER, of King's College Cambridge, was burned on the 2nd of April, condemned by Thirlby Bishop of Ely. Six persons were also burned at Colchester on the 28th of the same month. Their names were, CHRISTOPHER LYSTER, husbandman; JOHN MACE, apothecary; JOHN SPENCER, weaver; SIMON JOYNE, sawyer; RICHARD NICHOLS, weaver; JOHN HAMMOND, tanner, the last five, inhabitants of Colchester.

Even the lame, the blind and the imbecile could not escape the sanguinary proscription, we find one JOHN LAVEROCK, a cripple 68 years of age, and JOHN APPRICE, a blind man, burned at Stratford-le-bow, May 15th, they were condemned by Bonner one day after dinner at Fulham. When Bonner, with his wonted brutality, turned to the poor blind Apprice, demanding what he had to say, the martyr made the following excellent reply—" *Your popish doctrine is so agreeable with the world, that it cannot be agreeable with the scripture of God. And you are not of the catholic church; for you make laws to kill men, and make the Queen your executioner.*" When Laverock was secured to the stake, he threw away his crutch, and addressing his fellow martyr, said, "*Be of good cheer, brother, for my Lord of London is our good physician, he will heal us both shortly, thee of thy blindness and me of my lameness.*"

On the next day, at Smithfield, were burned CATHERINE

HUT, ELIZABETH THACKVEL and JOAN HORNS, all natives of Essex, MARGARET ELLIS a young maiden, was to have suffered with them, but she died in Newgate a few nights before.

On the 5th of May, a poor blind youth named THOMAS DROWRY, together with one THOMAS CROKER a brick-layer, were burned at Gloucester, condemned by Dr. Williams, Chancellor, sitting judicially with the register in the consistory. The following dialogue took place on this occasion :—

Chan. Dost thou not believe, that after the words of consecration spoken by the priest, there remaineth the very real body of Christ in the sacrament of the altar? To this the youth gave a prompt and decided negative.

Chan. Then thou art a heretic, and shalt be burned. But who hath taught thee this heresy?

Drowry. You, master chancellor, even in yonder place (the pulpit standing upon the north side of the church). When you preached there a sermon upon the sacrament, you said the sacrament was to be received spiritually by faith, and not carnally and really, as the papists have heretofore taught.

Chan. Then do as I have done, and thou shalt live as I do, and escape burning. I have recanted—you do the same!

Drowry. Though you can so easily dispense with yourself, and mock with God, the world, and your own conscience, yet will I not so do. I will not recant.

Chan. Then the Lord have mercy upon thee, for I will read the condemnation sentence against thee.

Drowry. God's will be fulfilled.

The chancellor then read the sentence against the boy.

On the 21st of May, three men of very humble station were burned at Beccles in Suffolk, named THOMAS SPICER, JOHN DENNY and EDMUND POOLE; Spicer was a youth of 19 years of age, they were condemned for refusing to attend mass. By the persecution of Sir John Tyrrell, many respectable families were compelled to fly from their native places, in order to save their lives.

On the 6th of June, four persons, named JOHN HARLAND, carpenter; JOHN OSWALD, labourer; THOMAS AVINGTON, turner; and THOMAS READ, were burned at Lewes, in the same fire; and at the same place on the 20th of June, THOMAS WOOD, clergyman, and THOMAS MILLES suffered the same fate. A few days afterwards WILLIAM ALDERHALL and JOHN CLEMENT, both of Lewes, died in the Queen's Bench prison and were buried in the dunghill at the back of the prison. About the same time also a young man was burned at Leicester.

On the 27th of June, eleven men and two women were burned in one fire at Stratford-le-bow, three others were condemned but received a reprieve from Cardinal Pole; the names of these thirteen martyrs were HENRY WYE, brewer; W. HALLYWEL, smith; R. JACKSON, servant; L. PERNAM, smith; J. DERIFALL, labourer; EDMUND HURST, labourer; T. BOWYER, weaver; G. SEARLES, tailor; LYON CAWCH, merchant; H. ADDINGTON, sawyer; J. ROUTH, labourer; ELIZABETH PEPPER, wife of T. Pepper, weaver; and AGNES GEORGE, wife of R. George. When these thirteen were condemned and the day arrived on which they should suffer, they were carried from Newgate in London, to Stratford,

and there divided into two classes and placed in two several chambers. Afterwards the sheriff, who there attended upon them, came to the one part, and told them that the other had recanted, that their lives would therefore be saved, exhorting them to do the like, and not to cast themselves away. Unto whom they answered "*that their faith was not built upon man, but on Christ crucified.*" Then the Sheriff perceiving no good to be done with them, went to the other part, and said the like to them, that they with whom they had been before had recanted, and should therefore not suffer death, counselling them to do the like, and not wilfully to kill themselves, but be wise. Unto whom they also answered as their brethren had done before, "*that their faith was not built on man, but on Christ and his word.*" He then led them to the place where they should suffer, and being there altogether, they most earnestly prayed unto the Lord, and then joyfully went to the stake and kissed it, and embraced it very heartily. The eleven men were tied to three stakes and the two women placed loose in the midst, and thus they were all burned in one fire.

About this time ROGER BERNARD, labourer; ADAM FOSTER, farmer; and R. LAWSON, weaver; were burned in one fire at Bury in Suffolk.

In the early part of July, died in prison, Mr. JOHN CARÈLES, the friend of Philpot, Bradford, &c. his body was taken into the fields and buried in a dunghill.

On the 16th of July, the Rev. JULIUS PALMER, JOHN GWIN and THOMAS ASKIN were burned at Newbury. Palmer was a young man of respectable family, and it is melancholy to relate that while under persecution he applied to his mother for assistance in his distress, but bigoted superstition had so obliterated all maternal affection, that she told him "*she would give him nothing but faggots to burn him with.*" Execution was ordered immediately to follow his condemnation, and at five o'clock in the afternoon of the same day that he received sentence, he was taken with his fellow-martyrs who had been sentenced the day before, to the stake. Fire being set to the pile, these unfortunate men continued to cry, "*Lord Jesus strengthen us! Lord Jesus receive our souls!*" It was remarked that when the three heads by force of the fire had fallen together in a mass, so that the spectators thought they were all dead, Palmer as a man suddenly awaked, moved his lips, and was heard to pronounce the name of *Jesus*, repeating it yet more softly.

HORRIBLE TRAGEDY AT GUERNSEY.

CATHERINE CAUCHES, the Mother, GUILLEMIN
GILBERT, PEROTINE MASSEY, her two daughters,
and an INFANT, son of PEROTINE, burned
July 11, 1556.

This narrative may almost claim to be unparalleled in the history of the executions under this reign. May 17, 1556,

at St. Peter's Port, in Guernsey, a woman of the name of Gosset having purloined a silver cup from the house of a Mr. Le Conronney, took it to Mrs. Perotine Massey, a respectable woman, and asked to borrow a trifle on the pledge. Perotine gave her what she asked, and knowing the owner, made the latter acquainted with the affair, in consequence of which Gosset was apprehended, and doomed to the pillory, and the loss of her ear. Mrs. Massey, who at that time lived with her mother Catherine Cauches, and her sister Guillemine Gilbert, was summoned before the magistrate on account of some pewter vessels found in her house, but cleared of all imputation of misconduct; but this enquiry led from temporal to spiritual concerns, and it being found that the three women had not attended church, the Justices wrote a statement of this to the dean and curate of the said island. Being again brought by order of the Justices before them, they confessed themselves willing to conform to the ordinances and commandments of the church, though different from what they were under Edward VI. whose laws they had always assented to. They were remanded to prison, and on the 13th of July, were condemned by the dean and the civil power, to be burned as heretics; from which sentence these poor unfortunates in vain appealed, on the ground that they had not been informed who were their accusers, and that they professed themselves willing to yield all due obedience to the laws then in being.

The day of execution having arrived, three stakes were erected; the middle post was assigned to the mother, the eldest daughter on her right hand, and the younger on the left. They were strangled previously to burning, but the rope

breaking before they were dead, the poor women fell into the fire. Perotine, at the time of her inhuman sentence, was largely pregnant, and now falling on her side upon the flaming faggots, in her agony she gave birth to a fine male child, which was rescued from its burning bed by the humanity of one W. House, who tenderly laid it on the grass. The infant was taken to the provost, and by him presented to the bailiff, who ordered it to be recast into the fire, that it might perish with its heretical mother! Thus was this innocent baptized in its own blood; being born and dying at the same time,—a martyr.

The brother of these poor sufferers, with others of the inhabitants of Guernsey, afterwards petitioned Queen Elizabeth, stating the illegality of the condemnation, their appeal to the council (which the justices had put aside,) their submission to the laws, and the horrid murder of all the sufferers.

Upon investigation made into this sanguinary business, in 1562, the dean was committed to prison, and dispossessed of his livings.

July 18. THOMAS DUNGATE, JOHN FOREMAN, and MARTHA TREE were burned at Greenstead, in Sussex.

THOMAS MOOR, a servant, was burned at Leicester, June 20.

JOAN WASTE.

Burned at Derby, Aug. 1, 1556.

This poor woman, blind from her birth, and unmarried,

aged 22, was of the parish of Allhallows, Derby. Her father was a barber, and also made ropes for a living; in which she assisted him, and also learned to knit several articles of apparel. Upon the demise of her parents, she went to live with her brother Roger Waste, and in the time of Edward VI. attended to and profited by the service delivered in the vulgar tongue. By great economy, she enabled herself to purchase a New Testament, and one John Hurt, an aged person in prison for debt, frequently read some portion of it to her. Such was her anxiety to hear the contents of this blessed volume, that, when Hurt was ill, she would pay a trifle to have a certain number of Chapters read, or to have one chapter repeated a certain number of times. She could go to every church in Derby without a guide, and, digesting well every thing she heard, she refused to communicate with them who maintained doctrines contrary to those she had learned in the days of King Edward. For this she was called before Dr. Draicot the chancellor of Bishop Baine, and Peter Finch, official of Derby, by whom she was questioned.

She offered to agree with the Bishop's doctrine, if he would answer for her at the day of judgment, that *his* belief in the real presence in the sacrament was true. The Bishop at first answered that he would; but Dr. Draicot, reminding him that he might not in any way answer for a heretic, he withdrew this confirmation of his own tenets; and she replied, *that if their consciences would not permit them to answer at God's bar for that truth they wished her to subscribe to, she would answer no more questions.*" Sentence was then adjudged, and Dr. Draicot appointed to preach her condemnation sermon, which took

place Aug. 1, 1556, the day of her martyrdom. His fulminating discourse being finished, the poor sightless object was taken to a place called the Windmill Pit, near the town, where she for a time held her brother by the hand, and then prepared herself for the fire, calling *upon the pitying multitude to pray with her, and upon Christ to have mercy upon her.*

Sept. 8, EDWARD SHARP aged 40, was condemned and suffered at Bristol; THOMAS RAVENDALE and JOHN HART, shoemakers, were burned Sept. 25 at Mayfield, in Essex, and the following day a young man a carpenter was burned at Bristol, and on the 27th, JOHN HORN, and a female were burned at Wotton-under-Edge in Gloucestershire.

In the same town, WILLIAM DANGERFIELD had been compelled to fly from home on account of his faith; but returning to see his wife on the 4th day after her delivery of the tenth child, was apprehended and committed to prison: the poor woman was also dragged from her bed and imprisoned among felons; the Bishop sending for him told him that his wife had recanted, and got him to promise that he would do the same, but upon the wretched man being introduced to his wife and finding he had been deceived, it took such effect upon his mind that he shortly after died, the child also died for want of proper nourishment, and the poor woman herself sunk under this accumulation of trouble, and died, leaving nine orphans totally unprotected.

In November, fifteen martyrs were imprisoned in Canterbury Castle, five of whom were starved to death within the Castle

and their bodies buried by the road side; the remaining ten were burned on the 15th of January of the following year, viz. six at Canterbury, two at Wye, and two at Ashford.

Much persecution took place at the latter end of the year, in the diocese of Lichfield and Coventry, by the activity of Blaine Bishop of Lichfield, and his chancellor, Dr. Draicot; nine persons were adjudged to perform penance; eleven ministers were deprived of their livings, and a great number fined in various penalties.

SIR JOHN CHEKE, formerly tutor to King Edward, had flown to Germany for safety; but accompanying Sir Peter Carew to Brussels, to see the Queen's ambassadors, under a passport of safety, he was seized, bound in a cart, and shipped blindfolded for London, where he was accused of heresy, thrown into the Tower, and saved his life by recantation for a short time only, for he died not long after of a broken heart.

No less than 84 persons were executed this year for their religious opinions.

1557.

The commencement of this year was distinguished by the loss of Calais, which had been in possession of the English for two hundred and ten years. The castle, which had been deemed impregnable, was taken by a coup de main by the Duke of Guise, and Lord Wentworth the governor, with fifty officers became prisoners of war. This event made such an impression on the Queen that when dying she said, if her body was opened the word Calais would be found engraven on her heart.

Cardinal Pole at the beginning of this year made his visitation to Cambridge, where, assisted by Ormanato an Italian priest and others, he placed an interdict on the churches of St. Mary and St. Michael, where the bones of Martin Bucer and Paulus Phagius were interred; the Popish farce of summoning these dead reformers to appear, having been gone through, on Jan. 26, sentence of condemnation was passed, part of which ran as follows :—

“ We, therefore, pronounce the said Martin Bucer and Paulus Phagius excommunicated and anathematized, as well by the common law, as by letters of process; and that their memory be condemned, we also condemn their bodies and bones (which in that wicked time of schism, and other heresies flourishing in this kingdom, were rashly buried in holy ground,) to be dug up, and cast far from the bodies and bones of the faithful, according to the holy canons; and we command that they and their writings, if any be there found, be publicly burnt; and we interdict all persons whatsoever of this university, town, or place adjacent, who shall read or conceal their heretical books, as well by the common law, as by our letters of process.” On the 6th of February the two coffins containing their remains were carried to the market-place and being placed on end and fastened to a stake, were burned, together with many heretical books found in the university.

After this Pole made a visitation of all the colleges at Oxford, and by his order the body of Peter Martyr's wife, which had been interred near the relics of St. Frideswide, was taken out of the grave and buried on a distant dunghill. No witnesses could be procured to depose that she had been guilty

of heresy, but as it was known that she had been a nun, and by marrying had broken her vow of chastity, that fact was deemed a sufficient reason for treating her remains with indignity. In the succeeding reign, however, by order of Elizabeth her bones were collected and actually mingled with those of the Catholic Saint, to the utter mortification of the Papists.

English Magistrates beginning now to get tired of this persecution, in the month of February, a Commission was appointed of twenty-one persons, but any three might act for the whole; with uncontrollable powers "to seize all persons suspected of heresy, and all heretical books, and to punish all importers, sellers or readers of such books." They were also to examine and punish all persons who absented themselves from church, that did not hear mass, that would not go in procession, or that did not take holy bread or holy water; and they were empowered to summon before them any persons they pleased as witnesses, and to force them to make oath of "such things as might discover what they sought after."

In order to imitate the practice of the Spanish Inquisition; Letters Patent were directed to the Commissioners, enjoining them "to put to the torture as they thought fit, such obstinate persons as would not confess; and directing that all informations should be taken in secret, and that the accused should be examined, without being informed who was the accuser or informant, and that punishments might be inflicted even unto death, either in public or *private*, as the Commissioners might in their discretion think proper."

A Royal Proclamation was at the same time issued, which declared, "That whosoever, possessed any books of heretical doctrine and did not presently burn them, without reading them, or shewing them to any other person, should be esteemed rebels; and without any further delay be executed by martial law."

The effect of these violent measures was soon seen by the number of persons who were denounced and imprisoned; in fact, the flames were rekindled with redoubled vigour in all parts of the country.

The first fruit of these sanguinary proceedings was the apprehension of twenty-three prisoners, in Essex, one of whom escaped, but the remainder, fourteen men and eight women, were marched, bound, into London and committed to prison.

These persons were brought before Bonner, who would have immediately sent them to execution, but Cardinal Pole was disposed to be more merciful, and Bonner, in a letter of his to the Cardinal, seems to be sensible that he had displeased him, for he has this expression,—"*I thought to have them all hither to Fulham, and to have given sentence against them; nevertheless, perceiving by my last doing that your Grace was offended, I thought it my duty, before I proceeded farther, to inform your Grace.*" This misunderstanding between Pole and Bonner appears to have saved the lives of the poor people, for we find that upon a qualified submission, and after some imprisonment they were liberated.

On the 12th of April, THOMAS LOSEBY, MARGARET HIDE, HENRY RAMSEY, THOMAS THIRTELL, and

AGNES STANLEY, condemned by Bonner, were burnt in Smithfield. In May following, W. MORANT, STEPHEN GRATWICK, and JOSHUA KING, suffered in St. Georges' fields. In the middle of June, seven persons were burned at Maidstone, viz. JOHN BRADBRIDGE, WALTER APPLEBY, and PETRONIL his wife; EDMUND ALLIN and CATHERINE his wife; the wife of JOHN MANNING, and ELIZABETH TURNER, the latter maiden was totally blind.


On the 30th of June, seven martyrs were consigned to the flames at Canterbury, their names were JOHN FISHCOCK, NICH. WHITE, JOHN WILSON, NICH. PARDUE, BARBARA FINAL, and ALICE BENDEN. The latter, a very amiable woman was *denounced by her husband* a bigoted Papist; she was treated with great cruelty, being confined nine weeks, fed sparingly upon bread and water, and lying upon straw on a damp floor between stone walls, she displayed heroic firmness, both at her trial and in the hour of death.

A few days after, ten persons were burned at Lewes, viz. R. WOODMAN, GEORGE STEVENS, WILLIAM MAINARD, ALEX. HOSMAN, THOMAS WOOD, MARGERY MORIS, J. MORIS her son, DENIS BURGIS, MARY ASHDON, and ANN GROVE. The first named martyr, had been an iron-master in Sussex, he was apprehended for rebuking his parish priest, because he had seceded from the protestant faith, he was examined 26 different times, and treated with unmerciful cruelty; at length he was condemned, and the others, who were burned with him, were sacrificed by the power invested in the commissioners, without a warrant from London.

On the 13th of July, SIMON MILLER, and ELIZABETH COOPER, were burned together at Norwich.

On the 2nd of August, ten persons were burnt at Colchester, six at seven o'clock in the morning, viz. W. BONGEOR, W. PURCAS, T. BENOLD, AGNES SILVERSIDE, HELEN EWRING, and ELIZABETH FOLKS, at the same spot W. MUNT, JOHN JOHNSON, ALICE MUNT and ROSE ALLIN, suffered in the afternoon.

ROSE ALLIN was the daughter of Alice Munt by a former husband, when Mr. Tyrrel (a descendant of him who murdered King Edward V. and his brother) with the officers, entered the house while Munt and his wife were in bed, and informed them that they must go to Colchester Castle. Mrs. Munt, at that time very ill, requested leave for her daughter to get her some drink ; which being permitted, Rose took a candle and a mug ; and in returning through the house was met by Tyrrel, who cautioned her to advise her parents to become good Catholics, Rose briefly informed him that they had the Holy Ghost for their adviser ; and that she was ready to lay down her own life for the same cause.—Turning to his company, he remarked that she was willing to burn ; and one of them told him to prove her, and see what she would do by and by. The unfeeling wretch immediately executed his project ; and, seizing the young woman by the wrist, he held the lighted candle under her hand, burning it cross-wise on the back, till the tendons divided from the flesh, during which he loaded her with many opprobrious epithets. She endured his rage unmoved, and then, when he had ceased the torture, she



asked him *if he had finished?* He said he had, and if she liked it not he would mend it ! "*Mend it !*" exclaimed Rose "*mend it ! nay, the Lord mend you, and give you repentance, if it be his will. And now if you think it good, begin at the feet and burn the head also ; for he that set you on this work will pay you your wages one day I warrant you.*" After this she coolly took the drink to her mother.

ELIZABETH FOLKS, as she was standing at the stake, received a dreadful blow on the shoulder with a hammer which was aimed at the staple to secure the chain. On receiving the blow she calmly looked round, but seeming no otherwise moved, continued to pray until she was destroyed by the fury of the flames.

GEORGE EAGLES, a travelling preacher was executed at Chelmsford about this time. A reward of £20. had been offered for his apprehension, and being taken in a corn field he was sent to London, examined by Bonner, and thence conveyed to Chelmsford where he was tried and found guilty of treason *for having prayed to God to turn the heart of the Queen !* He was hanged on a gibbet with two thieves, but the rope breaking he fell to the ground alive. On this a bailiff named Swallow dragged him to the sledge on which he was brought, and after many unsuccessful attempts with a blunt hatchet, severed his head from the body, the heart was then torn out, the intestines burned, and the body cut into quarters, and sent to the four principal towns of the county. The head was fixed on a pole in the market-place at Chelmsford. A short time after a *sister* of the above martyr together with one Fryer, also suffered for a similar offence.

About this time RICHARD CRASHFIELD of Wymundham, was burned at Norwich and a lady named LEWIS, of Manchester, was martyred after suffering a long imprisonment. When Mrs. Lewis was examined by the Bishop, he reasoned with her on the fitness of her coming to mass, and receiving as sacred the Sacrament of the Holy Ghost. "*If these things were in the word of God,*" said Mrs. Lewis, "*I would with all my heart receive, believe and esteem them.*" The Bishop immediately said, "*If thou wilt believe no more than what is warranted by Scripture, thou art in a state of damnation !*" Astonished at this, she observed, "*that his words were as impure as they were profane.*" She was then condemned, but lay in prison for twelve months, before the warrant for her execution was sent from London. When it arrived, she smiled and declared, "*that she thought but lightly of death, since through it she would be introduced to the presence of her Redeemer.*" She was burned at nine o'clock in the morning and when chained to the stake, her countenance was cheerful; she extended her arms in the attitude of prayer, and remained in that position till she expired. The duration of her agony was but short, for at the intercession of her friends, the undersheriff had provided such excellent fuel, that she was in a few minutes overwhelmed with smoke and flame.

On the 17th of September, RALPH ALLERTON, JAMES AUSTOO, MARGERY AUSTOO and RICHARD ROTH were burned at Islington. On the same day AGNES BONGEOR and MARGARET THURSTON suffered at Colchester, the latter persons were to have been executed with the ten martyrs before mentioned who were burned at the same place, but Mrs. Thurston having retired into a corner to pray, the officers led out the others, without her; and Mrs. Bongeor, whose husband had died in prison, received a respite until the warrant in which her name had been misspelt, could be amended. She had an infant at her breast, which she delivered to the care of a friend at the moment she was about to be led to the stake.

On the 21st of September, JOHN KURDE, a shoemaker, was burned at Northampton, and JOHN NAYES at Laxfield. The ashes of Naves were thrown into a pit, and with them one of his feet whole to the ankle with the stocking on. One JOHN JARVIS a spectator, having uttered an exclamation of pity, was apprehended, and the next day set in the stocks, and afterwards whipped round the market-place naked.

On the 23rd of September, CICELY ORMES, aged 22, wife of Edmund Ormes, weaver, was burned at Norwich.

About this time no less than seventeen persons were burned in the diocese of Chichester, at different places, all condemned by the Bishop of that diocese and his court.

In the month of November, THOMAS SPURDANCE, a servant of Queen Mary's, was burned at Bury in Suffolk, and JOHN HALLINGDALE, WILLIAM SPARROW and RICHARD GIBSON, suffered at Smithfield, the last gentleman

had been in prison for debt two years, during which time he had not confessed, for which neglect he was tried and executed. During his examination, Bonner told him one of the chief charges against him was, "*that men said he was an evil man.*" Gibson replied, "*I may say that men say so of you;*" upon which Bonner immediately passed sentence on him.

In December, JOHN ROUGH and MARGARET MEARING were burned at Smithfield. Rough was a Scotchman, and fled from England to avoid persecution, but returning on business, was appointed preacher to a select few of the faithful, who met secretly at Islington, and was betrayed, tried and condemned. While under examination, happening to say that he had been at Rome and had there seen the Pope in a public procession; Bonner immediately rushed at him in a rage and tore off part of his beard, which he threw into the fire, and then ordered him to be burned by half-past five the next morning.

1558.

On the 28th of March CUTHBERT SYMSON, HUGH FOXE, and JOHN DEVENISH, three members of John Rough's little flock, were burned in Smithfield. Symson was put to the torture of the rack, three several times, on one occasion his fingers were fastened together and an arrow placed between them, was drawn through with such force and rapidity that the flesh was torn to pieces and the arrow broken; he was also severely beaten, in order to make him disclose the

names of others of the flock; but remaining firm he was finally sacrificed. Even Bonner's admiration was excited by the steadfast coolness of this martyr. Speaking of Mr. Symson in the consistory, he said, "I affirm, that, *if he were not a heretic*, he is a man of the greatest patience that ever came before me. Thrice in one day has he been racked in the Tower; in my house also he has felt *sorrow*, and yet never have I seen his patience broken."

THOMAS HUDSON, THOMAS CARMAN and WILLIAM SEAMAN were burned at Norwich on the 19th of May.

The same month WILLIAM HARRIS, RICHARD DAY and CHRISTIANA GEORGE, suffered at Colchester. This last was the second wife of Richard George, his wife Agnes having been burned at Stratford-le-bow. After this second misfortune he married a third time, when he was thrown into prison with his wife, and was not released until the death of Queen Mary.

About this time a company of forty persons had assembled for prayer in a retired field near Islington, when twenty-seven were apprehended, twenty-two of whom were committed to Newgate, of these thirteen were burned; seven in Smithfield and six at Brentford; two died in prison and seven escaped. Among the latter were two youths THOMAS HINSHAW, and JOHN WILLES, who suffered great torture by the hands of Bonner himself; he scourged them with willow rods upon their naked bodies, till forced to desist from exhaustion. Hinshaw was finally delivered over to his friends, only because he was apparently dying. The names of the seven who suffered in Smithfield were, H. POND. R. EASTLAND, R. SOUTHAM,

M. RICARBY, J. FLOYD, J. HOLIDAY and R. HOLLAND, they were sent to Newgate, June 16th, and executed on the 27th of the same month.

Holland had been an apprentice to one Kempton in Watling-street, had seceded from the Romish faith, and when brought before Bonner made a speech, part of which is here inserted. "I may say to you, my Lord, as Paul said to Felix, 'Men, brethren and fathers, hear ye my defence which I now make unto you,' and again as he said to the Jews, 'By the grace of God I am what I am.' It is not unknown to my master, to whom I was apprenticed, that I was of your blind religion—that which now is taught, and that I obstinately and wilfully remained in it, till the latter end of King Edward. *Having liberty under your auricular confession, I made no conscience of sin, but trusted in the priest's absolution, who for money did also some penance for me ;* which after I had given, I cared no farther what offences I did, no more than he did after he had my money, whether he tasted bread and water for me, or not ; so that *swearing and all other vices, I accounted no offence of danger, so long as I could for money have them absolved.* So straitly did I observe your rules of religion, that I would have ashes upon Ash Wednesday though I used ever so much wickedness at night. Though I could not in conscience eat flesh upon the Friday, yet I made no conscience at all of swearing, drinking, or gaming all night long : thus was I brought up, and herein I have continued till now of late, when God hath opened the light of his word, and called me by his grace to repent of my former idolatry and wicked life ; * * * * * As to your antiquity, unity, and

universality, I am unlearned. I have no sophistry to shift my reasons with ; but the truth I trust I have, which needs no painted colours to set her forth. The antiquity of our church is not from Pope Nicholas, nor Pope Joan, but our church is from the beginning, even from the time that God said unto Adam, that the seed of the woman should break the serpent's head ; and so to faithful Noah ; to Abraham, Isaac, and Jacob, to whom it was promised, that their seed should multiply as the stars in the sky ; and so to Moses, David, and all the holy fathers that were from the beginning unto the birth of our Saviour Christ. All who believed these promises were of the church, though the number was oftentimes but few and small, as in Elias's days, who thought he was the only one that had not bowed the knee to Baal, when God had reserved seven thousand that never had bowed their knees to that idol : as trust there be seven hundred thousand more than I know of, that have not bowed their knees to that idol your mass, and your god Maozim ; in the upholding of which is your bloody cruelty, while you daily persecute Elias and the servants of God, forcing them closely to serve the Lord their God ; and even as we by this your cruelty are forced in the fields to pray unto God, that his holy word may be once again truly preached amongst us, and that he would mitigate and shorten these idolatrous and bloody days wherein all cruelty reigns. Moreover, of our church have been the apostles and evangelists, the martyrs and confessors of Christ, who have at all times and in all ages been persecuted for the testimony of the word of God. But for the upholding of your church and religion, what antiquity can you show ? The mass indeed, that idol and chief

pillar of your religion, is not yet four hundred years old, and some of your masses are younger, as that of St. Thomas à Becket, the traitor, wherein you pray, That you may be saved by the blood of St. Thomas. And as for your Latin service, what are we of the laity the better for it?

"St. Paul had rather have five words spoken with understanding, than ten thousand in an unknown tongue; and yet will you have your Latin service and praying in a strange tongue, whereof the people are utterly ignorant, to be of such antiquity.

"The Greek church, and a good part of Christendom besides, never received your service in an unknown tongue, but in their own natural language, which all the people understand; neither your transubstantion, your receiving in one kind, your purgatory, your images, &c.

"As for the unity which is in your church, what is it but treason, murder, poisoning one another, idolatry, superstition, and wickedness? What unity was in your church when there were three popes at once? Where was your head of unity when you had a woman pope?" Here he was interrupted, and was not suffered to proceed. The Bishop said his words were blasphemous, and ordered the keeper to take him away.

After sentence was passed, Holland begged permission to say a few words, which being obtained, he in the spirit of prophecy, addressed Bonner in the following manner:—

"Even now I told you that your authority was from God and by his sufferance: and now I tell you God hath heard the prayer of his servants, which hath been poured forth with tears for his afflicted saints, whom you daily persecute, as now

you do us. But this I dare be bold in God to say, (by whose Spirit I am moved) that God will shorten your hand of cruelty, that for a time you shall not molest his church. And **this** you shall in a short time well perceive, my dear brethren, to be most true. For *after this day, in this place*, there shall not be any by him put to the trial of fire and faggot :” and singular to relate this prophecy came to pass, for after that day no other martyrs for their faith were executed in Smithfield.

In reply, Bonner said :—“ Though thou and all the rest of you would see me hanged, yet I *shall* live to burn, yea, and I *will* burn all the sort of you that come into my hands, that will not worship the blessed sacrament of the altar, for all thy prattling.”

THOMAS BENBRIDGE, a gentleman living in the diocese of Winchester, was condemned to death by the Bishop, and being brought to the stake was required to recant ; but refusing, fire was set to the pile ; after suffering much torment in the flames, he suddenly exclaimed, *I recant*, upon which the sheriff by his own authority, put out the fire, and conveyed him back to prison, for which act of humanity the sheriff was imprisoned in the Fleet. Benbridge afterwards expressing his sorrow for his want of firmness, at the end of a week was again led to the place of execution, and placed within a slow fire where he may rather be said to have been broiled than burned.

In the month of August, JOHN COOKE, ROBERT MILES, ALEX. LANE and JAMES ASHLEY, were condemned by the

Bishop of Norwich, and burned together in one fire, at Bury St. Edmund's.

November, 4, ALEX. GOUCH, and ALICE DRIVER were burned at Ipswich, the latter, while under examination, having compared Queen Mary to Jezebel, was ordered by the judge to have her ears immediately cut off, which order was instantly obeyed.

At Exeter a poor woman named PREST, 54 years of age, was burned. And in the same month PHILIP HUMPHREY and JOHN and HENRY DAVID, *brothers*, were burned at Bury.

RICHARD SHARP, and THOMAS HALE, were executed at Bristol on the 7th of May in this year, these martyrs were bound back to back, and thus committed to the flames. THOMAS BANION a weaver was also burned, Aug. 27, at the same place.

JOHN CORNEFORD, C. BROWN, J. HERST, ALICE SNOTH, and CATHERINE TILNEY, *an aged woman*, were burned at Canterbury six days only before the death of Mary. It is said that the Archdeacon of Canterbury, fearful that the death of the Queen would suspend the execution, travelled post from London, to have the satisfaction of adding another burning to the black catalogue of atrocities, committed during this reign.

Another act of cruelty ordered by Bonner has yet to be related which would if not duly authenticated have been considered incredible :—one JOHN FETTY, a poor man living in Clerkenwell, had been denounced by his wife in a fit of insanity, he was confined in Lollard's tower fifteen days, hanging in the stocks, sometimes by one arm, sometimes by one leg, and

sometimes by both arms and legs, suffering great pain the whole time. A son of this man only eight years of age coming one day to speak with his father, and being questioned by one of the Bishop's chaplains, and giving an acute answer, was taken by the priest before the Bishop, who ordered him to be whipped, which was done till he was nearly dead from loss of blood, he was then taken in that state and shewn to his father. Bonner finding that the child could not recover, and possibly feeling some remorse, at the end of three days released the Father, and allowed him to take the boy away, but the innocent child died a short time after from the effects of the severe punishment he had received.

Many persons were at this time in prison in different parts of the country, some untried, and others condemned waiting for execution, but they were all released, being saved from destruction, by the death of the wretched and inhuman Queen.

From that day to the present time the Protestant religion has flourished in England; with how great blessings to his country, where is the Englishman that cannot avouch? Free from foreign thrall, and a meddling priesthood, she has pursued her onward course from a small kingdom to a mighty empire in as fair a line of policy as the imperfections of human nature permits. *Laus Deo.*

SEVERE FLAGELLATIONS.

RICHARD WILMOT, and THOMAS FAIRFAX.

Dr. Crone, having preached a sermon at the Mercer's chapel, in which he ably proved that Christ was the only and suffi-

cient sacrifice to God the Father for the sins of the world, was brought before Gardiner, and ordered to recant this doctrine openly at Paul's cross.—He did indeed there preach a sermon, but not to the satisfaction of the Catholic bishop, who commanded him to make a full abjuration of his heresy on the following Sunday.—One of the guard named Lewis, coming into the shop where Wilmot was at work, rejoiced that the old heretic, as he termed Dr. Crone, was brought into this dilemma. Wilmot defended the doctrine of Dr. Crone, and a debate was carried on between them with much heat of argument, till Lewis violently exclaimed, "*By God's blood, if you were my servant, I would set you about your business, and not suffer you to see any books, and so would your master, if he were wise.*" At this juncture his master entered, with a young man named Thomas Fairfax, a servant to Mr. Daubney, in Watling-street. When Lewis had related the cause of the dispute, Wilmot's master fell into a violent rage with him for his opinions, which were as zealously defended by Fairfax. For this they were examined before Sir Roger Cholmly and the Lord Mayor, who reported their offence to Gardiner. The first sentence against them was that they should be tied to a cart's tail, and be whipped three days through the city. This, at the instance of the Draper's company, and at the cost of £100, was remitted to a private whipping in their hall, as they were servants of the company. Mr. Brookes, the master, after having signified to them that they deserved death, bid them prepare for punishment. They were successively stripped, fastened to an iron ring, and flogged by two men in masks, till the blood descended in torrents from their lacerated backs. Wilmot could not lie in bed

for six nights after, and from the severity of the punishment and fear, never after perfectly recovered his health.

THOMAS GREEN, a printer, was brought before Dr. Storey by his master, for having a book in his possession called "Antichrist," which he affirmed contained both treason and heresy. For many days Green laid in the stocks in Bonner's Coal-house, and his persecutors expressed great anxiety, but in vain, to learn the name of the parties who had given him this book. In one of these interrogations, Dr. Storey's words were a brief elucidation of the amiable features of papal mercy—with an oath he said, "*it were a good deed to put a hundred or two of these heretic knaves into a house, and I myself would set it on fire.*" After several hearings, Green was remanded to the Coal-house, where, in the course of one week, fourteen persons were brought in. Green was kept alone in a part called the Salt-house, his leg bolted and fettered, and his hands manacled, in which manner for ten days he lay on the stones or on a board. He was after this removed to Lollard's Tower, and was kept in the stocks more than a month. As he would not confess of whom he had the book, he was threatened with the rack. Dr. Storey after this had him tied up to one of the pillars, by two of the beadles, and one of Green's friends, hearing the Doctor call for whips, threw in a bundle of rods, and the use of these satisfied his ferocity. At the intercession of his friends, he was ultimately discharged.

STEPHEN COTTON was another who suffered severely by flogging.

JAMES HARRIS, of Billericay, Essex, aged seventeen years, was sent up to London, and several times closely examined by Bonner,—who persuaded him to go to confession. When be-

fore the Priest, he stood still, and said nothing.—“*Why do you not confess?*” said the priest. “*Because,*” replied Harris, *my sins are so many, they cannot be numbered.*” The priest related this answer to Bonner, who took the lad into the garden, and, with the rod of a cherry tree, whipped him in the most unmerciful manner. ROBERT WILLIAMS, a smith, also was cruelly scourged in the same place; upon his promise to be obedient, he was allowed to depart.

A poor harmless beggar was whipped at Salisbury by Dr. Jeffery’s order, because he would not receive the sacrament at Easter.

In the year 1558, thirty-nine persons were burned; and the whole number consigned to the flames during this reign amounted to two hundred and seventy-seven, but if we include those who died by imprisonment and starvation, the number will be swelled to four hundred.

The following list exhibits the various ranks from which the victims to this persecution were selected:

<i>Bishops</i>	.	.	.	.	5
<i>Clergymen</i>	.	.	.	.	21
<i>Gentlemen</i>	.	.	.	.	8
<i>Artisans</i>	.	.	.	.	84
<i>Farmers, Servants and Labourers,</i>	.	.	.	.	100
<i>Married women</i>	.	.	.	.	26
<i>Widows</i>	.	.	.	.	20
<i>Unmarried women</i>	.	.	.	.	9
<i>Boys</i>	.	.	.	.	2
<i>Infants</i>	.	.	.	.	2
<i>Total.</i>					<hr/> 277

Sixty-four more were persecuted, of whom seven were whipped, sixteen died in prison and twelve bodies were buried in dunghills. The persecution raged most in the dioceses of London and Canterbury.

REMARKABLE PRESERVATIONS AND ESCAPES.

When WILLIAM LIVING was taken, some of his books were in the custody of JOHN LITHAL, which caused the latter to be apprehended, and brought before Dr. Darbyshire, who, after a short examination, ordered him to kneel before the cross, and to say a paternoster, which Lithal declined doing, as a species of idolatrous worship. Then the keeper and another endeavoured to force him to obedience, but their strength was inadequate. He was then taken to Lollard's Tower, and placed three days and nights in the stocks, till he had nearly lost the use of his limbs. When brought before the chancellor, he would have liberated him upon two of his neighbours being bound for his silence in future; but Lithal would not consent to being restricted in his faith or practice; but said, "*rely upon it, that such mercy as you show unto me, shall be showed unto you again.*" Dr. Darbyshire however let him escape on the sureties of his friends,—an act of kindness which is only to be accounted for from the altered circumstances of the times, Queen Mary's expected death doing more in relaxing the fiery persecution than any motives of humanity.

WILLIAM BROWN, parson of Little-Stanham, Suffolk, for preaching a sermon hostile to the Catholics, was persecuted by one Robert Blomefield, a constable, but a wealthy man.

Mr. Brown was first imprisoned in Ipswich goal, thence taken to Bury goal, and lastly to the Fleet in London. When he returned to his native town, because he would not go to mass, his living was taken away, and he and his wife compelled to wander about secretly.

ELIZABETH YOUNG was the person who gave the book called "Antichrist," mentioned before in the scourging of Thomas Green. She had come from Embden, and was active in dispersing pious books among the Protestant Brethren, for which she was at length apprehended, and underwent no less than *thirteen* examinations before the Catholic inquisitors. Mrs. Young possessed great courage and acuteness, of which the following extract from her first examination before Mr. Hussy will give an entertaining instance.

Hussy. Where were you born, and who were your father and mother?

Young. Sir, all this is but vain talk, and very superfluous. It is to fill my head with fantasies, that I should not be able to answer such things as I came for. You have not, I think, put me in prison to know who is my father and mother. But I pray you, go to the matter I came hither for.

Hussy. Wherefore wentest thou out of the realm; and when wast thou at mass?

Young. To keep my conscience clean, I departed; and have not been at mass these three years.

Hussy. Then wast thou not there three years before that? How old art thou?

Young. No Sir, nor yet three years before that: for if I were I had evil luck. I am forty years old and upwards.

Hussy. Twenty of those years thou went to mass. Why wilt thou not go now?

Young. Yea, and twenty more I may, and yet come home as wise as I went thither first, for I understand it not. My conscience will not suffer me: for I had rather all the world should accuse me than mine own conscience.

Hussy. What if an insect stick upon thy skin, and bite thy flesh? thou must make a conscience in taking her off, is there not a conscience in it?

Young. That is but a sorry argument to displace the scriptures, and especially in such a part as my salvation dependeth upon; for it is but an easy conscience that a man can make.

Hussy. But why wilt thou not swear upon the evangelists before a judge?

Young. Because I know not what a book-oath is. I do not understand, and I will not learn it.

On her examination before Bonner's chancellor, among numerous other questions and answers, were the following.

Chan. When thou receivest the sacrament of the altar, dost thou not believe that thou dost receive Christ's body.

Young. Sir, as often as I receive the sacrament, I believe, that spiritually and by faith I receive Christ. And of this sacrament, I know Christ to be the author, and none but he. And this same sacrament is an establishment to my conscience, and an augmenting to my faith.

Chan. Why, did not Christ take bread, and gave thanks, and brake it, and gave it to his disciples, saying—"Take, eat, this is my body that is given for you?" Did he give them his body, or no?

Young. He also took the cup, and gave thanks to his Father, and gave it to his disciples, saying—"Drink ye all hereof: for this is the cup of the new Testament in my blood, which shall be shed for many." Now, I pray you, sir, let me ask you one question: Did he give the cup the name of his blood, or the wine that was in the cup?

Chan. Dost thou think that thou hast a hedge-priest in hand?

Young. No, sir, I take you not to be a hedge-priest; I take you for a doctor.

Chan. So I think. Thou wilt take upon thee to teach me.

Young. No, sir, but I let you know what I know; and by argument one shall know more. Christ said—"As oft as ye do this, do it in remembrance of me;" but a remembrance is not of a thing present, but absent. Likewise St. Paul saith—"So oft as ye shall eat of this bread and drink of this cup, ye shall shew forth the Lord's death till he come;" then we must not look for him here, until his coming again at the latter day. Again, is not this article of our belief true—"He sitteth at the right hand of God the Father Almighty; from thence he shall come to judge both the quick and the dead?" But if he come not before he come to judgement, how then is he present in your sacrament of the altar? Wherefore I believe that the human body of Christ occupieth no more than one place at once: for when he was here, he was not there.

The Dean afterwards accepted two female friends as sureties for her appearance when called upon again; and thus this undaunted defender of the Gospel was at length discharged.

ELIZABETH LAWSON, of Bedford, Suffolk, aged sixty

years, was condemned at Norwich to be burned.—She remained in irons at times nearly three years, in which period, her son and many of her friends were burned. In her distress, she was maintained by the congregation, and though the accession of Queen Elizabeth removed the expectation of death, she died in prison before the necessary steps could be legally effected to liberate her.

Mr. DABNEY, had been brought before Bishop Bonner, and was waiting with others to be examined. Just at that juncture, the Bishop's presence was required in a procession, and he going away, Dabney walked down to the outward court next the gate, and the porter, thinking he was a gentleman waiting to go out, let him through. When the Bishop returned, Dabney was gone. His wife afterwards secured his safety by a bribe of fifteen crowns to the officer who came in search of him.

ALEXANDER WIMHURST, was at first a papist and a priest, but afterwards a bitter enemy to Romanism. He was presented to Bonner's notice, and afterwards carried before Commissioners Story and Cook, who sent him to prison. Being brought into Cluny the keeper's house, he seized a favourable opportunity to escape and succeeded.

The DUCHESS of SUFFOLK, and her husband Mr. BERTIE, were among the distinguished persons whom Gardiner persecuted with implacable enmity.—Without any other adequate reason than mere malice, Mr. Bertie was by his order brought up from Lancashire to London, and first charged with not readily obeying the two first subpoenas sent by his lordship. This Mr. Bertie repelled, and then Gardiner ordered him to

pay down immediately £4000 due to the Queen's father by Duke Charles, late husband of the Duchess, his wife. Mr. Bertie showed that this was settled to be paid by instalments, and that every instalment had been duly paid. Foiled in this, the Bishop turned the charge upon his lady, who had offended him upon a former occasion, by remarking, when he (Gardiner) was in the Tower, "*That it was merry with the lambs now the wolf was shut up.*" The Bishop at length released Mr. Bertie, with a command to persuade his wife, the Duchess, to abjure her religious opinions.

Being privately informed that it was the Bishop's intention again to call the Duchess before him, and foreseeing the danger, he procured the Queen's licence to travel beyond sea, under colour of looking after such debts as were due from the Emperor to the late Duke of Suffolk, his Lady's former husband. And having obtained it, passed the seas at Dover, in June the same year, 1554, leaving her behind; who, in January following, went disguised from her house in Barbican, London; and passing to Leigh in Essex, privately took shipping, and after much danger at sea, met her husband at Santon in Cleveland, where, after some stay, discerning that they were like to be questioned for their religion by the bishop of Arras, they were necessitated to haste away on foot with her daughter, a child, and two of the servants, to Wesel, a Hanse town in the duchy of Cleveland; but being got thither, extremely weather-beaten with rain, and going from inn to inn to obtain lodging, it was refused them, by reason he was suspected for a lance knight, and she his mistress: resolving therefore to get shelter in the church porch, and to buy coals to warm them there, in their

way, hearing two young men speak Latin, he enquired of them in that language, where they might go to some Walloon's house, and were happily brought where Mr. Perusel lodged, who had formerly received some courtesies in England from this Duchess. By his means being kindly entertained, they changed apparel with the good man and his wife, and after hired a house in that town, having got a protection from the magistrates for their stay there; and here the Duchess being brought to bed of a son, October 12th, 1555, he by reason of his birth in that country, was christened Peregrine.

But when they thought themselves happily settled, intelligence was sent to Mr. Bertie, that it had been contrived in England to seize them there; whereby they were obliged on a sudden to hasté to a town called Winheim, in the Palsgrave's dominions, where they staid till their necessities began to fail; and then it providentially happened, that Sigismund II. King of Poland, hearing of their distress, invited them into his country.

They set forth from Winheim in April 1557, but in their way underwent divers great hardships, with no little danger of their lives by the Landgrave's soldiers; who by reason of a quarrel for a spaniel, which they had along with them, thrust boar-spears into the waggon where the Duchess with her children and the other women were, and, upon pursuit of her husband into a village, had murdered him, but that he forsook his horse, and ran up a ladder set to a garret window, near the top of an house. By which means escaping their sudden fury, one of the burgh masters came to him, and brought another person who could speak Latin; to whom submitting himself,

he presently dispatched letters to the Earl of Erbagh (dwelling within eight miles) who, thereupon repairing thither, shewed them such respect as properly belonged to persons of their quality. And seeing the Earl's behaviour to them, the authors of the fray got off, and made all the friends they could to them, not to report their usage in the worst manner. After which they passed on quietly towards Poland, where they received courteous entertainment from the King, and were honourably placed in the Earldom of Crozan in Sanogela ; in which place having the absolute power of governing, they continued in great quietness and honour till the death of Queen Mary, and then returned into England.

The Rev. THOMAS ROSE minister, in the town of Hadleigh, in Suffolk, where he zealously preached against purgatory, images, and confessions. Four persons, convinced by the power of his arguments, ventured to destroy the holy rood, or cross, of Dovercourt, three of whom suffered death, and were hung in chains, because they would not accuse Mr. Rose of being their instigator.

Two brothers in Hadleigh, of the name of Clerk, were the means of Mr. Rose being brought before the council, charged with being privy to the burning of the rood at Dovercourt. For this he was committed to prison in the Bishop of Lincoln's house, in Holborn, where he remained, often in the stocks, from Shrovetide to Whitsuntide.

The stocks were so high, that he lay with his back on the ground, upon a little straw ; from the elevation of his heels, the blood ceased to flow into his feet, and they became almost dead. An illness, in which his life was despaired of, was the

result of this brutal treatment; the keeper, moved by the groans he uttered from the extremity of pain, went to the bishop, and frankly said, that he would not keep him to perish under such treatment; he was therefore discharged. So strongly did Mr. Rose afterwards preach the doctrines of the Reformation, that the Duke of Norfolk, gave directions to prevent his escape at the out ports, and commanded that any one, meeting, with him, should hang him on the next tree. Providence however interfered to preserve him; certain friends conveyed him to Flanders, where he obtained an asylum. Returning to England in the reign of Edward he obtained the benefice of Westham. At the death of the latter prince, he was deprived of all, and again forced into concealment; but he was not inactive during this time of trial: he administered to the secret congregation in London, during the first year of Mary's reign, but at last he and five and thirty more were arrested at a house in Bow-church-yard, by one of their own society turning informer. He was brought before Gardiner, Bishop of Winchester, who examined him at St. Mary Overy's church, and sent him for farther investigation to Norwich, to be questioned by Dr. Hopkins, the Bishop who had long been his enemy. Sir W. Woodhouse was ordered to have Mr. Rose in charge, but as there was no order given to bring him any more he let him go. The Bishop was very much disappointed at this kind act of Sir William, and, as before, he proscribed Mr. Rose at every sea-port and place, but without effect. The latter however lay concealed till the rumour had subsided, and then went on ship-board for the continent, where he lived in exile till the death of the Queen.

DR. SANDYS,

Vice-chancellor of Cambridge, at the request of the Duke of Northumberland, when he came down to Cambridge in support of Lady Jane Grey's claim to the throne, undertook at a few hours notice to preach before the Duke and the University. The text he took was such as presented itself on opening the Bible, and a more appropriate one he could not have chosen, namely, the three last verses of Joshua. As God gave him the text, so he gave him also such order and utterance, that it excited the most lively emotions in his numerous auditors. The sermon was about to be sent to London to be printed, when news arrived that the Duke had returned, and Queen Mary was proclaimed.

The Duke was immediately arrested, and Dr. Sandys was compelled by the University to give up his office. He was arrested by the Queen's order. A general plunder of Dr. Sandys' property ensued, and he was brought to London upon a wretched horse. Various insults he met on the way from the Catholics, and as he passed through Bishopsgate-street, a stone struck him to the ground. He was the first prisoner that entered the Tower, in that day, on a religious account; his man was admitted with his Bible, but his shirts and other articles were taken from him. He was afterwards removed to the Marshalsea.

When Wyat with his army came to Southwark, he offered to liberate all the imprisoned Protestants, but Dr. Sandys and the rest of the preachers refused to accept freedom on such terms.

After Dr. Sandys had been nine weeks prisoner in the Marshalsea, by the mediation of Sir Thomas Holcroft, knight marshal, he was set at liberty.

By the advice of his friends Dr. Sandys now determined to leave the Kingdom; but Gardiner in the mean time had given directions for his apprehension a second time, which made his escape a matter of great difficulty, he, however, succeeded, and remained in Germany until after the death of the Queen, when he returned to England in company with Dr. Grindall. Dr. Sandys afterwards became successively Bishop of Worcester, Bishop of London, and Archbishop of York.

BERNARD GILPIN.

BERNARD GILPIN, generally known for his excellent character, as the "*Apostle of the North*," was descended from a good family in Westmoreland, and born at Kentmire in that county in 1517; at the age of sixteen, he was entered at Queen's College, Oxford, where he studied Divinity, at the age of thirty-five, he accepted the vicarage of Norton in the diocese of Durham; he had previously entertained considerable doubts of the infallibility of the Romish faith, from having attended the lectures of Peter Martyr at Oxford, and now, at the recommendation of Bishop Tonstal, he confided his cure to the hands of a friend, and went to the Continent. He first went to Holland, and afterwards to Louvain, where some of the most eminent divines then resided, and where the most important topics of religion were freely discussed. Here he was soon convinced of the errors of the Roman Catholic faith, and in

fact became a complete reformer. He remained abroad three years, during which time Mary ascended the throne. Mr. Gilpin, however returned to England, at the request of Tonsal, who was his relative; he landed in the very heat of the persecution, and went immediately to the Bishop, who was at that time residing in his diocese, and who gave him the Archdeaconry of Durham, to which was annexed the rectory of Easington. But a clamour being raised, and a formal charge made against him to the Bishop of Durham, for being an heretic, he resigned the archdeaconry; some time afterwards he accepted the rectory of Houghton-le-Spring, at that time of considerable value, but of which the duty was extremely laborious: here he preached the reformed doctrines, and excited the malicious rancour of his enemies to such an extent that they laid thirty-two articles against him before Bishop Bonner. Bonner extolled their zeal, and promised that the heretic should be led to the stake in a fortnight. Being informed of this, he had a garment made in which he might go decently to execution, and put it on every day until Bonner's messengers apprehended him. On the road to London he broke his leg by accident, which made it necessary to stop, and before he was able to travel, Queen Mary died and he was set at liberty. He then returned to Houghton, to the great joy of the whole population.

Mr. Gilpin was the friend of all the great and learned men of his time, and was so contented with his situation of life, that he successively refused the Bishoprick of Carlisle and the office of provost of Queen's College, Oxford, which were subsequently offered to him. His hospitality was such, that it

was commonly said " if a horse were turned loose in any part of the country, it would immediately make its way to the Rector of Houghton's." He died in 1583, in the sixty-sixth year of his age

PROVIDENTIAL INTERFERENCE.

One of the most extraordinary features of this persecution was that of its being confined to England ; the Protestants of Ireland appear to have remained unmolested ; which can only be accounted for by the supposition, that the principal actors in this lengthened tragedy, were so completely occupied, that they had not leisure to direct their attention to that portion of the Empire. However, towards the end of Mary's reign, the subject appears to have been agitated, for Mary, appointed Dr. Cole, an agent of Bonner, one of the commissioners, with powers to search out and punish heretics. But, the following singular and providential interference frustrated his object. Arriving at Chester with his commission, the mayor of that city, being a papist, waited upon him ; when the Doctor taking out of his cloak bag a leathern box, said :—" Here is a commission that shall lash the heretics of Ireland." The landlady of the house, a protestant, having a brother in Dublin, named John Edmunds, took the alarm at what she heard, and watching the opportunity, whilst the mayor was taking his leave, she opened the box, took out the commission, and placed a pack of cards in its stead with the knave of clubs at top. The doctor, not suspecting any thing, put up the box,

and arrived with it in Dublin, in September, 1558. Then, waiting upon the Lord Fitzwalter, at that time viceroy, presented the box to him, which being opened, the pack of cards only was found. This startling all persons present, the Lord Lieutenant, said sarcastically, "We must get another commission; and in the mean time let us shuffle the cards." Dr. Cole was returning to England to procure another commission, but waiting for a wind, news arrived that the Queen was dead, by which event the Protestants of Ireland escaped the wretched fate of their brethren in England.

Queen Elizabeth settled a pension of £40 per annum on Elizabeth Edmunds for having thus saved the lives of many of her protestant subjects.

Gardiner, Bishop of Winchester, died on the 12th of Nov. 1555, shortly after the martyrdom of Ridley and Latimer: he was suddenly attacked one day after dinner, and lingered a fortnight in frightful agony, all the lower part of his body mortified, and became so offensive, while he yet lived, that his attendants could not remain in his chamber. He died at York place, Whitehall, whence his body was removed to a vault in St. Mary Overy's church, Southwark; and after much preparation was finally interred with great pomp in Winchester Cathedral.

Queen Mary died on the 17th of November, 1558, she had

long been afflicted with dropsy, which in the outset of its attack she had mistaken for pregnancy, her vexation and unhappiness was aggravated by the growing indifference of her husband, Philip, of whom she was passionately fond ; he departed for Flanders on the discovery of the mistake, but her affection for him was so extravagant that it seemed to increase in proportion with his neglect ; he refused her most trifling requests, and seldom even had the courtesy to reply to her fond letters, she consequently fell into a deep melancholy, and devoted herself with encreased earnestness to the restoration of her religion. The capture of Calais, afflicted her most severely, and is said to have hastened her dissolution ; she received the news when she was gradually sinking under the influence of her disorder, but she lingered in miserable suffering for a period of ten months after that occurrence, and died without evincing the least compunction for the cruelties she had ordered to be inflicted ; a melancholy instance of the workings of religious frenzy upon a weak understanding.

By a singular coincidence Cardinal Pole died of ague and fever, only a few hours after the Queen, on the 18th of November, and with them expired the power of the papal see over the political or religious constitution of this kingdom, with all its fatal effects on religion, liberty and learning. He is said to have been a kind master, and of a charitable and generous disposition, and that when the question was agitated in a council of Bishops, as to how they should proceed against he-

retics, the cardinal said, " For my part, I think we should be content with the public restoration of religion ; and instead of irritating our adversaries by a rigorous execution of the revived statutes, I could wish that every Bishop in his diocese would try the more winning expedients of gentleness and persuasion." Notwithstanding these humane sentiments, Pole had not the courage to oppose the severe measures advocated by Gardiner and Bonner, and the consequence was a commission issued, and signed by himself, to try and punish heretics according to the laws newly revived.

Bonner, upon the accession of Elizabeth, went with the rest of the Bishops to meet her at Highgate ; but she looked upon him as a man stained with blood, and refused to notice him. He remained unmolested however for some months, until being summoned before the Privy-Council, May 30, 1559, he refused to take the oath of allegiance and supremacy ; he was then deprived of his Bishoprick, and committed to the prison of the Marshalsea, he died in that prison, Sept. 5, 1569, and three days after was privately buried at midnight, in St. George's churchyard, Southwark, to prevent any riot among the citizens by whom he was cordially hated. Bonner was constitutionally cruel, and delighted in the sufferings he inflicted. Granger says that " Nature seems to have designed him for an executioner," and as wherever he could, he performed the character, it is extraordinary that so much lenity was shewn to him after his bloody career, considering how many families must have preserved the bitter remembrance of his cruelty ! !

Dr. Storey one of the most violent of the commissioners, escaped to Holland at the accession of Elizabeth, and accepted a commission from the Duke of Alva to search for and destroy all heretical books, but going on board an English vessel at Antwerp for that purpose, he was apprehended and brought to England, where he was tried for high-treason, and was executed at Tyburn by being hanged, drawn and quartered.

ACCESSION OF QUEEN ELIZABETH.

Elizabeth mounted the throne amid an extravagance of approbation, flowing from the revived hopes of a people who had been long strangers to the regular protection of laws, and were the victims of so many varieties of despotism, civil and religious. She had been kept with strict watchfulness during Mary's reign, and, on vague suspicions of being privy to Wyatt's rebellion, had been confined as a state prisoner both at Hampton-Court and the Tower of London. On the 13th of January 1559, she was crowned; as she passed through London, in great triumph, she received all the expressions of joy from her people, with so much sweetness, that she gained as much favour as her sister had inspired disgust by her sourness. The complete re-establishment of the reformed religion, was managed with great moderation. By act of Parliament, the Book of Common Prayer was revised and set up again; a new translation of the Bible was commenced, and the whole revision finished and published within three years. The English

people were extremely happy during the reign of Elizabeth ; she was excommunicated by Pope Pius V. and the courts of Rome and Spain gave some annoyance to her government, but she triumphed over them all, dying on the 24th of March 1603, in the 70th year of her age, and 45th of her reign.

CONCLUSION.

As the blood of the Martyrs sacrificed in this reign has been ever considered as finally establishing the Protestant Religion, and as undoubtedly it is to their noble steadfastness that we are indebted for the civil and religious liberty we have since enjoyed, it will not be improper here to present to the reader the following historical facts connected with the Roman Catholic faith and the periods at which innovations have been introduced ; which will at once show the cause of the secession of many of those Martyrs from the religion in which they had been bred, and prove the fallacy of the assertion of many Roman Catholic Writers, that the tenets of their faith have been held by the Christian Church from the very earliest period.

The first innovation on record, took place in the third century, when oblations began to be offered for the dead, and the Sacraments began to be changed from the primitive form in which they had been administered.

In the fourth century, Syricius Bishop of Rome, began to oppose the marriage of the Clergy ; but this innovation did not finally prevail for several centuries.

In the fifth century, pictures and images were introduced.

In the sixth century, the Lord's Supper was turned into a sacrifice, and mass was performed as beneficial for the living and the dead. The clergy were partially exempted from civil jurisdiction ; and Boniface III. Bishop of Rome, assumed the title of universal Bishop under the Emperor Phocas, and claimed a supremacy over other Bishops, which had not previously been allowed.

In the seventh century Boniface IV. commanded the Virgin Mary and the Saints to be worshipped in the Pantheon at Rome. Divine Service was ordered to be performed exclusively in the Latin tongue ; saints were invoked in the public prayers, and the doctrine of purgatory made further progress.

In the eighth century, certain meats were forbidden to be eaten, the worship of images was confirmed by the council of Nice ; pilgrimages were enjoined, and many new saints were canonized.

In the ninth century, the effect of these innovations, produced corresponding ignorance and superstition. Cardinal Bellarmin says, "there never was an age more unlearned and more unhappy."

In the tenth century the doctrine of transubstantiation was first advanced.

In the eleventh century Gregory VII. raised the Papal power above all temporal monarchs. He assumed to himself ex-

clusively by an order in Council the title of Pope.* Purgatory and Transubstantiation were more firmly maintained, relics, beads and pretended miracles, abounded.

In the twelfth century, monarchs were dethroned and treated contemptuously by the Popes.

In the thirteenth century, the scriptures were set aside, the cup was denied to the laity, auricular confession of sins to the priest was enjoined, and his absolution was accounted necessary to salvation. The council of Lateran ordered Transubstantiation to be received as an article of faith. The Franciscan and Dominican orders of monks, were established, and the Inquisition by which even parents were compelled to accuse their children if suspected of heresy. The Albigenses and Waldenses were destroyed by thousands, for opposing the errors of the church of Rome. Boniface VIII. established the first jubilee at Rome A. D. 1300 and declared that Heaven would grant a remission of sins to all who should come to Rome, and attend the ceremonies there to be performed, which he had invented and which was not to occur again for one hundred years. This caused a large quantity of money to be circulated in the Pope's dominions, wherefore Clement VI. shortened the period to 50 years, the second jubilee taking place in 1350. Sixtus V. again shortened the period, and since his time there

* The word Pope is derived from the Greek word Πάππας, the infantine prattle for father in most countries; it is also called an abridgement of the words *Pater Patrum*, Father of Fathers, or Bishop of Bishops; it was a title assumed by all bishops until the time of Gregory VII.

has been a jubilee every twenty-five years, with the exception of the year 1800, when Italy was occupied by the French ; the last took place in 1825.

In the fourteenth century, Romanism was at its height. The Pope was now deified and styled, "Our Lord God the Pope;" Rapin gives the following picture of the state of the church at this period: "The christian church had never been in so deplorable a state as in the fourteenth century. God's justice and mercy, and Christ's meritorious death, were scarce any more the object of a christian's faith. Most people's religion consisted in pilgrimages, and the worship of the blessed virgin, saints, and relics. As for the clergy, their whole care was confined to the supporting themselves in that height of grandeur and power they had enjoyed for several centuries, and to the seeing that no man dispute their immunities. Discipline never was more remiss. The clergy seemed to look upon their spiritual power and jurisdiction only as a means to prevent the violation of their temporal privileges. Provided their rights were untouched, every one might do what seemed good in his own eyes. The authority of the church was become the capital point in religion. It was not only over spirituals that the popes had stretched their authority, they pretended also to extend it over temporals, under colour that religion was concerned in all affairs. Rome and Avignon were the centre of pride, avarice, luxury and sensuality, and all the most scandalous vices. The popes were neither learned nor religious. Hardly was there one to be found that might pass for an honest man, even according to the maxims of the world. This is no aggravation, for the authors who wrote

before the Reformation have said a hundred times more. Nay, it has even been publicly preached before the councils. The legates sent to the several states of Christendom, were so many incendiaries, who sought only to sow discord and division among princes, or to excite them to shed the blood of their own subjects. They regarded only the interest of their own master and the Roman see, making no conscience to violate all the rules of religion and equity to accomplish their ends. The rest of the clergy, in general were not better. As for real learning, it was scarce heard of in this century. England, with regard to religion, was in the same condition with the rest of Europe. The people passionately wished for a reformation of sundry abuses crept into the church. The clergy strenuously opposed it, as every change would be to their prejudice."

In the fifteenth century the errors of the Romish faith and the vices of its professors continued to the full extent; the papacy was rent by schism; the general councils assumed power over the Pope himself; the principles of the reformation began to dawn, the portentous discovery of the art of printing was a fatal blow for four hundred years at least, to the tyranny of the priests; and the doctrines of Wicliff and persecution of his followers, paved the way for the eagerness with which those of Luther and the other reformers were received; and the means employed by Leo X. to replenish his treasury by the sale of indulgences or pardons, did more to expedite the progress of the Reformation, than any abuse of power that had before been exercised.

But to return to the tenets of the Romish faith: the Re-

formation having advanced, the oecumenical council of Trent was summoned in 1545, and continued sitting at intervals, till it was abolished in 1603. The canons and decrees of this Council put the final seal of authority to all the errors of the Church of Rome which have already been mentioned. The doctrine, *that no faith was to be maintained with heretics*, first adopted by the Council of Constance, 1415, was confirmed; and twelve new articles were added to the Romish creed, and sanctioned and enjoined in the strongest terms.

The latter articles which continue to be the rule of faith of the Romish church at the present day, were arranged by Pope Pius IV. who presided at this Council, and are as follows :—

After reciting the Apostles' Creed, it proceeds thus :—

" I most steadily admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

" I also admit the holy scriptures according to that sense which our holy mother, the church, has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the scriptures : neither will I ever take and interpret them otherwise, than according to the unanimous consent of the fathers.

" I also profess, that there are truly and properly seven sacraments, of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one : to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony ; and that they confer grace : and that of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege. I also receive and ad-

mit the received and approved ceremonies of the catholic church, used in the solemn administration of all the aforesaid sacraments.

" I embrace and receive all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification.

" I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the eucharist, there is truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ : and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood ; which conversion the catholic church calls transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true sacrament.

" I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

" Likewise that the saints, reigning together with Christ, are to be honoured and invoked, and that they offer prayers to God for us, and that their relics are to be had in veneration.

" I most firmly assert, that the images of Christ, of the mother of God, ever a virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given them.

" I also affirm, that the power of indulgences was left by

Christ in the church, and that the use of them is wholesome to christian people.

" I acknowledge the holy, catholic, apostolic, roman church, for the mother and mistress of all churches ; and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ.

" I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

" I, *N. N.*, do at this present freely profess, and sincerely hold, this true catholic faith, without (or out of) which no one can be saved : and I promise most constantly to retain and confess the same entire and unviolate, (or whole and entire) with God's resistance, to the end of my life."

These then are the fundamental doctrines of the Church of Rome, as it *now* exists, and which every member of that church is required to revere as the dictates of the Holy Ghost. It only remains to observe that although the cruel persecution of the martyrs described in this work was the result of the last struggles for Papal ascendancy in Britain, yet we have evidence, that even at the present hour the spirit of the Romish faith is still as intolerant, at least among the *mil-lions* of its votaries of the sister Island, as in the time of Mary, and that the same bitter feelings are encouraged, by the fact that the works of Cardinal Bellarmin form a text book in the College of Maynooth ; he, who says, "*When Heretics are strong,*

leave them to God, when weak give them to the executioner." And from the still more extraordinary coincidence, that nearly the same words, which were used by the Bishop of Chester in a sermon preached to justify the martyrdom of George Marsh in 1555, "*that he was a damnable heretic and at that time a firebrand in hell,*" should have been used in 1838, by a Catholic Priest in Ireland, who, it is given in evidence, publicly declared in his chapel in the presence of Dr. Mc Hale "*that the Protestant Religion began in Hell and would end in Hell.*"

THE END.



